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SEX ROLE ATTITUDES
AND CHANGING LIFE STYLES
OF PROFESSIONAL WOMEN

BY



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A THESIS

SUBMITTED TO THE FACULTY OF GRADUATE STUDIES AND RESEARCH
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE
OF DOCTOR OF PHILOSOPHY

DEPARTMENT OF EDUCATIONAL PSYCHOLOGY

EDMONTON, ALBERTA

SPRING, 1973

ABSTRACT

Social attitudes about sex-roles have been implicated as a key issue of debate in the recent challenge to society offered by the women's liberation movement. Gender-defined roles (masculine-feminine) occur in a variety of settings, however, they are most precisely specified within the context of the family. Therefore, in the present survey, professionally-educated, married women were mailed a form to determine current sex-role attitudes, preferences, and life-style choices.

A pilot project was conducted to develop the survey form (Sex-Role Inventory - SRI - Schmidt, 1972). The one hundred and fifty-one completed questionnaires provided data for the sample survey. Respondents were contacted for a followup procedure requiring the completion of a battery of psychological tests: 1. The Study of Values (Allport, Vernon, Lindzey, 1960); 2. The Edwards Personal Preference Schedule (EPPS) (Edwards, 1953); and 3. the S-I Inventory (Maslow, 1952).

The investigation was guided by the following general questions:

1. What are the biographical characteristics, sex-role attitudes and preferences and life-styles of married professional women?
2. Some women choose the role of wife and mother, others decide to combine this with a career. What personal and psychological characteristics are relevant to each of these sex-role decisions? How do they differ among women with varying sex-role attitudes, preferences and life-styles? Statistically controlling first for work, and then for children, how do the rela-

tionships among these variables change? To what extent do participants reflect cognitive dissonance in relation to the above variables?

To answer the questions in 2. above, eight sub-sample groups were defined according to SRI responses. For the purpose of comparison, sub-groups were contrasted in pairs: Group I (Traditional) vs. Group II (Liberationist); Group III (Working) vs. Group IV (Non-Working); Group V (Children) vs. Group VI (No Children).

The data analysis showed that distinctly different value and personality profiles (significant at $p \leq .05$) and life-style patterns emerged between the groups. Traditionals and Liberationists were differentiated according to expectations commonly held for each respective sex-role. In values, T's were more often religious and economical, while L's were more theoretical and political. In personality, T's were deferent, orderly and abasing; L's were autonomous, achieving and aggressive. Higher education, fewer children and more members employed outside the home were features more common among the L group. For L's who worked, high dissonance was associated with high insecurity.

The sex-role inventory established itself as a valid instrument capable of differentiating both between Traditional and Liberationist groups, as well as among groups with differing life-styles, sex-role attitudes and preferences, and levels of cognitive dissonance. Both the EPPS and the Study of Values differentiated between the groups; thereby, providing further evidence of their worthwhileness as research instruments.

ACKNOWLEDGEMENTS

I would like to express sincere appreciation to the members of my thesis committee for their assistance and advice throughout the development of this study. Special appreciation is also expressed to the thesis chairman, Dr. John Paterson for his patience and encouragement. I would also like to acknowledge the interest and support of Dr. D. Wilson throughout the work.

I am grateful as well to both Mr. Dan Precht and Dr. T. Maguire for their guidance in relation to statistical procedures and computer programming. Appreciation is extended to the professional women who willingly gave time to participate in the study. For the many hours of typing and clerical assistance, special thanks go to Ms. Marian Scheepmaker, Ms. Sandra Schwanke, and Mr. Winston Young Soon.

Finally, my deepest appreciation goes to the members of my family: to Mom, Mrs. E. Bonham, to my husband, Erick, and to my daughter, Kelly-Lynn for their constant support and understanding throughout the several months of my involvement with the research; and to both my Dad and my Brother for the interest and concern expressed during this time.

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CHAPTER I

INTRODUCTION, THE PROBLEM AND ITS IMPORTANCE

INTRODUCTION:

During the short era of American Industrialization and the growth of technology, conditions of family life have been drastically changed. Relative to this, the traditional role of women within the family, and the whole concept of conventional marriage have become a focus of debate. Currently, a women's liberation movement, or 'the second feminist wave' (Myrdal and Klein, 1957; Lifton, 1965, p. 2, 3; Millett, 1970), appears to be directed toward an objective of greater equality and freedom of choice for women. Their concept of freedom often removes women from the expectation that life's meaning and purpose must be found within a traditional family framework. This debate seems to be ideological in character and as such expresses the need for change in present trends within existing occupational and educational distributions of the sexes (Bem and Bem, 1970; Lipman-Blumen, 1972, p. 34; Mead and Kaplan, 1965).

Although the question of the interdependence between ideological debate and actual social change is not the purpose of this study, it poses a point of departure for the consideration of the issues. Since we do not know whether ideological debate precedes social change or vice versa, in this case, it seems appropriate to view the challenge of the liberationists as having stimulated a growth in awareness regarding the definition of woman's role. We realize that sex-role definition is not a fixed or independent thing. Although it has its

personal side, its psychology, it is also tied to the total structure of the social system. Lipman-Blumen (1972, p. 34), states that throughout North American history, a subtle, but firmly established ideology has influenced women's beliefs about what is appropriate sex-role behavior. Furthermore, if belief systems determine attitudes, and attitudes influence decisions, with decisions leading to action, the need to study these factors in relation to women and contemporary sex-role issues is of direct importance (Matthews and Tiedeman, 1964).

THE PROBLEM:

The purpose of this investigation was two-fold: 1) to provide a descriptive profile of professionally-trained married women, consisting of selected biographical data, sex-role attitudes and preferences, life-style choices and other personal variables such as manifest needs, general evaluative attitudes, and feelings of security-insecurity; 2) to discern patterns of relationship and/or differences existing among these variables. Assumptions basic to the study were:

- a) that sex-role definitions are societally influenced;
- b) that there is a need for research which reflects contemporary trends in sex-role attitudes and related psychological factors;
- c) that profound changes regarding feminine role definitions are occurring in society and that women most sensitive to such change may experience considerable psychological discomfort (Festinger, 1957; Greer, 1970; Kaley, 1971, p. 304; Komarovsky, 1946; Lifton, 1965, p. 42; Lipman-Blumen, 1972, p. 32; Myrdal

and Klein, 1957, p. 33-64; Status of Women Report, 1971).

Part I of the study, consisted of a survey of sex-role attitudes and preferences. Part II, the followup phase, was designed to add an in-depth perspective to the analysis of personal and psychological components inherent to this group. The degree of association between personal characteristics and social-cultural factors has been a question of intense interest to both sociologists and psychologists. In that sense, this study combined a sociological (the Sample Survey) technique in conjunction with psychological methodology (a psychological assessment battery) to conduct the investigation. Research was conducted in relation to manifest needs, Edwards, 1953; evaluative attitudes, Allport-Vernon-Lindzey, 1960; feelings of security-insecurity, Maslow, 1952; and experiences of cognitive dissonance (post-decision conflict), Festinger, 1957. During the study, professionally-trained, married women, residing in Edmonton, participated in the survey and a followup session. The problem was explored in relation to these general questions:

- 1) What are the sex-role attitudes of this group? How do they relate to the traditional versus liberationist sex-role dichotomy?
- 2) What other personal attributes are held in common by this group?
- 3) How many group members experience personal dissonance in relation to actual behavior versus preferred role behavior?
- 4) How do 'fluid' sex-role expectations affect this group in terms of defining their worthwhileness as women?

IMPORTANCE OF THE STUDY:

Social attitudes about sex-roles have been implicated as important factors in relation to such things as the continuing form of the family (Carisse, 1970; Matthews and Tiedeman, 1964; Myrdal and Klein, 1957; Lifton, 1970) population growth (Clarkson, Broverman, Broverman and Rosenkrantz, 1970); the emotional and intellectual growth of children (Dahlstrom, 1969; Seigel and Haas, 1963); the economic and political involvement of women in society (Freidan, 1963; Greer, 1970; Millett, 1970; Status of Women Report, 1971; Kaley, 1971; Sherman, 1971); etc. During the 19th century and the first decades of the 20th, attitudes about women sprung from at least four important values which described the efficacy of the following:

1. the patriarchal, authoritarian family;
2. the supportive role of women in family life as well as in society;
3. the ideal of woman as mother and housewife;
4. the abstinence from all sexual activity outside of marital life; the ideal of virginity and monogamy; (Freidan, 1963, 1970; Greer, 1970; Haavio-Mannela, 1969, p. 123-135; Komarovsky, 1946, p. 184, 189; Kaley, 1971; p. 301-306; Lifton, 1965, p. vii, ix; Millett, 1970).

These values were meaningful within the context of the whole social structure, and provided the foundation from which appropriate roles for women grew. For purposes of the present study, sex-related roles that are socially assigned to women and which support these four values

are classified as traditional. Those which rationally oppose these values are viewed as liberationist.

In the past, then, sex-role attitudes were clearly defined. Women were expected to become married and to bear children. In this situation, they were seen as important contributors to the maintenance of the family unit and therefore, to the social system as a whole. These sex-role expectations had general approval thereby providing women with a well-defined, socially assented to direction for life from which they could attain a sense of purpose and a system of meaning. They contributed and were contributed to. Security and self-esteem were possible. Both men and women knew precisely what their gender-related roles would be. Children would be cared for and the family base within the society would remain stable. Therefore, any alterations in these expectations would have far-reaching personal and social consequences. From these observations of the past profound questions about what our future would be like arise in response to modern demands for change.

For example, what might happen to children if women no longer saw themselves as child-bearers and nurturers? What might happen to the structure of the North American family if women no longer defined their basic purpose in life within a monogamous, patriarchal family? Furthermore, how would such changes influence the organization of the total social structure? Changes in traditional values and expectations have been and are occurring.

With the feminist movement in the early 1900's up to the late 1930's, the boundaries defining sex-role expectations became blurred

(Myrdal and Klein, 1957, p. 33-64; Rosenberg and Sutton-Smith, 1960).

Women fought for and achieved new status. Privileges in work and education were won. With a widespread acceptance and popularization of Freud's theories, a more permissive attitude toward sex became common (Freidan, 1963, 1970). Although these changes, along with an increased need for women to participate in political and economic activities, had several important consequences, little long-term effect was realized.

Having gained these opportunities, women appeared to return to the home (Bernard, 1964; Greer, 1970, Rossi, 1965). Post-war years were marked by a rapid rise in the birth rate. The late 1950's and early 1960's saw the re-establishment of the traditional role (Bachtold and Werner, 1970; Greer, 1970; Maccoby, 1963; Rossi, 1965).

Today, women's liberation is challenging the traditional mode as being inadequate for women in the modern world. Boundaries defining appropriate sex-role behavior are loosening. Women are faced with increasing freedom to consider alternate life styles. They are having to confront decisions to choose their own role, their own place of social and personal worth. This must be done without the clear support from society that was evident in the past regarding the traditional role.

From the context of this contemporary social situation, new questions have become important:

1. What has contributed to today's situation wherein women have more liberal rights to self-determination than ever before, but many still define their basic feminine roles in terms of

models generated within an un-liberal past (Royal Commission, Status of Women Report, 1971)?

2. Many professionally-trained women still choose the traditional role of wife and mother as the commitment for their lives. Others try to combine motherhood with a profession. What personal factors are relevant to these decisions? What are the personal characteristics which appear to relate to the acceptance of one sex-role choice over that of another (Bachtold and Werner, 1970; Lambert, 1971; Johnson, 1963; Kaley, 1971)?
3. More simply, given the same social status, educational level, and legal alternatives, why do some women choose to adopt a completely traditional life-style while others, despite apparently powerful sex-role expectations to the contrary, pursue a profession alongside marriage and motherhood?
4. What are the consequences of these very different ways of living in terms of psychological well-being (Bardwick, 1971)?

In this regard, educational opportunities and the perceived status of Canadian women is such that women may rightfully pursue many different life-styles (Royal Commission, 1971). On the surface there appears to be little variation in sex-role behavior among women of similar social status, and educational levels. Some do choose the traditional role of wife and mother; while others prefer the dual role of a career and homemaker. However, the need for more precise understanding in this area is indicated as we witness a steady decline in the proportion of women awarded higher degrees (Bachtold and Werner,

1970; Kaley, 1971; Matthews, 1972; Royal Commission, 1971); few women assuming key positions in politics, science, and general academia (Bernard, 1964; Kaley, 1971; Matthews, 1972; Royal Commission, 1971); while at the same time the 'liberation' movement insists that women should realize their creative potential outside of the role of wife and mother (Freidan, 1963; Greer, 1970; Lifton, 1967; Millett, 1970; van Stolk, 1969).

IMPORTANCE TO COUNSELING PSYCHOLOGY:

Following the first movement for female equality, social scientists were seriously investigating psychological differences between men and women. Frequently the hope was to discover which roles best suited which sex, or, how much of sex-role typing was culture-bound versus how much of sex-role typing was biologically pre-determined (i.e. Havelock Ellis, 1905; Freud, 1925; Horney, 1967; Maccoby, 1963; Mead, 1949). Tyler, 1965, has stated that there are no topics in psychology of more lasting interest than those regarding sex-differences or sex-related behavior.

In counseling psychology, and in psychiatry, Freud had a significant influence with regard to the diagnosis of a mentally well or unwell woman. The appropriate behavior for females centered around the husband and children. The traditional life-style was encouraged. Even today, many psychiatrists and counselors define aggressive, self-initiated, less affiliative behavior as deviant in women. In cases where a women might feel dissatisfied or begin to seek satisfaction

outside of this context, she would be encouraged to 'return home', or 'to stay in the marriage'. Rossi (in Lifton, 1965, p. 114) agrees with this view and points out that frequently, a psychiatrist seeing a mother would encourage her to not seek work outside the home as children might experience emotional damage if she left them on a regular basis to pursue a career. Modern research does not support this view. Rossi points out that, in fact, just the opposite has occurred. Where the mother is a full-time, always-in-the-home parent, child psychologists report an increasing tendency for the children to be dependent, lacking in initiative and physically out of shape (1965, p. 111). This kind of evidence emphasizes the need for the present study in providing up-to-date information about the attitudes of contemporary women regarding feelings of security, sex-role preferences and ideas about child-care. The counseling psychologist can then proceed with data regarding mentally healthy or mentally unhealthy attitudes toward their own and their clients' behavior.

The Province of Alberta recommendations (1972), in response to the suggestions of the Royal Commission on the Status of Women (1971), identify the significance of accurate information for counselors working in the school system. They recommend that career counseling receive "immediate attention (1972, p. 4, 19)" as "such counseling too often encourages women into socially acceptable roles rather than into areas of their best endeavor (1972, p. 4)." Historically prominent sex-role stereotypes may then be viewed with revised perspective. Lewis (1972, p. 150) urged counselors to become acutely aware of the

part psychologists have played in keeping women within the traditional context.

Her appeal was also directed at career counseling. She pointed out that traditionally, women have been guided toward 'feminine' occupations such as nursing and teaching. Today's counselors should be urged to consider their task as one of guiding youngsters toward viewing as broad a spectrum of occupations as possible for them irrespective of sex-linked concepts of work such as: for men only, or for women only. The research in support of these perspectives is extensive: Berry, 1972, p. 106-107; Bernstein, 1972, p. 99; Broverman, et al, 1970, p. 1-7; Empey, 1958, p. 152-155; Fernberger, 1948, p. 97-101; Hawley, 1971, p. 193-199; Hoffman, 1961, p. 187-197; Matthews and Tiedeman, 1964, p. 375-384; Seigel and Haas, 1963, p. 513-542. As Hawley states it, the goal for guidance counselors, is one of increased awareness:

"Counselors aware of models of femininity different from their own are better able to avoid stereotype-bound counseling."

It follows that young women who are made aware of the career choices possible for them in the contemporary world can make more valid and self-congruent career decisions.

In summary, the importance of this study rested both in its reflection of contemporary trends as well as its presenting the counselor with, "a great number of practical reasons for an intensified awareness of woman's position in the modern world" (Erikson, in Lifton, 1965, p. 1).

DEFINITIONS-COGNITIVE:

- cognitions - those things a person is aware of such as facts, beliefs, opinions, values, attitudes behavior (Freedman, 1970).
- cognitive dissonance - a post-decision phenomena
- the existence of dissonant or 'non-fitting' relations among cognitive elements which give rise to pressures to reduce the dissonance and avoid increases in the dissonance (Festinger, 1957).
- conflict - a pre-decision state resulting from having to choose between two or more alternatives (Festinger, 1957).
- gender - class or set referring to sex type (Random House Dictionary, 1966).
- masculine or feminine referring to psychological phenomenon, feelings, thoughts, fantasies related to the sexes, but do not have primarily biological connotations (Millet, 1970, p. 30).
- ideology - the body of doctrine, myth, symbol, etc. of a social movement, institution, class, or large group (Random House Dictionary, 1971, p. 707).
- belief systems which allow the prediction of certain values and attitudes (Lipman-Blumen, 1972, p. 34).
- instrumental - involves a disciplined pursuit of goals which transcends the immediate positive and negative emotional reactions of others toward him; interaction is viewed as a means to an end (Johnson, 1963).
- manifest needs - trends of overt behavior (Murray, 1943).
- minority group - any group of people who because of their physical characteristics are singled out from others in the society in which they live for differential and unequal treatment (Millet, 1970, p. 55).

- passive - not participating readily or actively; being the object of action rather than the cause of action; receiving, enduring, or submitting without resistance.
- profession - a vocation requiring knowledge of some department or science or the body of persons engaged in an occupation or a calling (Random House Dictionary, 1971, p. 1148).
- sex-role - consists of specific social expectations regarding behavior which is deemed to be differentially appropriate to one or the other sex (Burton, 1968; Parsons, 1958).
- sex-role preference - the desire to adopt the behavior associated with one sex or the other or the perception of such behavior as preferable or more desirable (Lynn, 1966).

LIMITATIONS AND DE-LIMITATIONS OF THE STUDY:

Basically, the present work has been dealt with in terms of an analytic procedure defined by Rosenberg as "elaboration" (1968, p. xiv) as opposed to "prediction". Elaboration allows the researcher to 'check out' his reasoning or observations about certain events and at the same time, it involves a process of discovery. "Theoretical accumen, creative imagination, and sound reason are thus indispensable elements of good survey analysis (Rosenberg, 1968)."

Some of the limitations which generally apply to survey investigations, also apply here. For example, one key difficulty in the mailed survey is to secure a response sample that is representative of the total population. An adequate response or a large sample size ensures the generalizability of the results to persons outside of the particular

situation studied. In the present work, an adequate number of the mailed surveys were returned. Out of the 290 forms sent out, 180, or about 63%, were returned. One hundred and fifty-one of these, or about 53% of the 290 had satisfactorily completed the inventory. These 151 respondents formed the sample used in the data analysis relevant to Part I, the Sample Survey, of the study. This sample size was sufficient for the statistical procedures used and was considered suitably representative of the total population (Travers, 1969).

Thirty-nine members of this group were unable to participate in Part II, the followup phase. This reduced the sample size to 112 people who had completed both Part I and Part II. Statistical analyses were also applied to the data provided here. Due to this reduction in sample size, it is appropriate at this point to mention that the results obtained from the latter analyses may merely reflect local trends and that findings should be interpreted in light of this information. In the interpretation of the results one should also consider the limitations involved in the instruments used (Anastasi, 1968; Allport, Vernon, Lindzey, 1960; Edwards, 1953; Gough, 1948; Maslow, 1952).

In terms of the Sex-Role Inventory, some evidence of test-retest reliability was provided. However, indications of validity were minimal. Some 'face' or 'content' validity was evident in that self-defined traditionalists and liberationists also scored as such on the Sex-Role Inventory. A similar procedure was used by Allport, Vernon and Lindzey (1960) to suggest validity during their development

of the Study of Values (1960). In this case, people who were known for their value orientations scored similarly on the Study of Values, i.e., known religious persons and members of the clergy scored high on the religious dimension of the inventory.

SUMMARY:

In Chapter I, we discussed the importance and purpose of this investigation. The conceptual definitions of terms and limitations relevant to the study were provided. Chapter II consists of a more detailed review of the literature.

A discussion of both historical and psychological views regarding cultural determination of sex-differentiated roles are considered. Relevant research is presented. Questions arising out of the literature which provide the focus for this research are stated in Chapter III. Research methodology and procedure, as well as a discussion of instrumentation are also provided there. The development of the Sex-Role Inventory in terms of both the Pilot Study procedure and the construction of the final form used in the Sample Survey are discussed in some detail. Chapter IV presents the information obtained from the statistical analysis of the data. Discussion there is focused upon the tables and profiles presented. Chapter V provides the findings and important conclusions drawn from the work. Comments are made regarding the relevance of this investigation to other recent works in this area. Questions and issues arising from the results are explored. Implications of findings for future research are suggested. Both the bibliography of references

used in the work, as well as appendices containing copies of instruments used, letters to participants, psychological test norms and instructions, scoring procedures and participant comments are included.

CHAPTER II

RELATED LITERATURE

SEX-ROLES - MASCULINITY AND FEMININITY:

I. IMPORTANCE OF DISCUSSION

An extensive body of research and theory is devoted to discussing, sex-role typing, sex-role differentiation, modes of psycho-sexual development, cultural influences on sex-role definitions and cross-cultural differences (Barry, Bacon and Child, 1957; Bardwick, J., 1971; Gagnon and Simon, 1963; Gibbard, Gagnon, Pomeroy and Christenson, 1965; Kohlberg, 1966; Lynn, 1964; Maccoby, 1966b; Money, 1965; Mussen, 1969; Sutton-Smith, 1963; Tyler, 1965). Contemporary research in the area of sex-differences with a focus on gender related roles has been carried out by people such as: Brown, 1956; Broverman and Broverman, 1968; Broverman, Broverman, Clarkson, Rosenkrantz and Vogel, 1970; Hartley, 1964; Kagan, 1964; Kohlberg, 1966; Lynn, 1959, 1966; Maccoby, 1966; Mischel, 1966; Mead, 1949, 1957; McCandless, 1969. Several works have focused specifically upon female sex-role issues. The review presented in this study is not meant to be comprehensive.* An attempt is made to provide a context from which to view historical and contemporary social and psychological views and events surrounding the role of women.

*Julia Sherman in her book The Psychology of Women (1971) gives an up-to-date review of the literature regarding both biologically and culturally influenced sex differences.

II. SEX-ROLE: AN OPERATIONAL DEFINITION

Any role is the expression of a complex of personality characteristics, attitudes, and values, feelings of security-insecurity, and support or non-support of these by the society within which one lives (Maslow, 1942; Parsons, 1959; Sarbin, 1954).

Sarbin (1954, p. 223) states that the concept of role connotes both overt actions and performances and covert expectations held by an observer, or a group of observers - either present or imagined. Such expectations serve as a base from which one judges the propriety of his actions.

Role is then defined as "... the behavior expected of the occupant of a given position or status." (Sarbin, 1954). In this definition two features are given emphasis:

1. expectations (i.e. beliefs, cognitions) held by certain persons in regard to what behaviors are appropriate; and
2. enactments (i.e. conduct) of a person who is assigned to, or elects to enter a given position. Role expectations refer to what performances are associated with what positions. Role enactments are social behaviors - those things the individual does and says with regard to certain positions (Sarbin, 1954, 1943).

Sex-roles, like other roles, consist of specific social expectations regarding behavior which is differentially appropriate to one or the other sex (Burton, 1968; Parsons, 1959). Sex-role enactments are discussed in terms of masculine and feminine behavior. Feminine goals

and behavior in women are supported by the social system, whereas, women who pursue non-feminine goals and behavior are penalized (Kaley, 1971; Freidan, 1963; Royal Commission, 1971). This is consistently the case with other role definitions within the context of a particular culture (Sarbin, 1954).

Sex-role statements usually hold common elements. Females have been observed to be more passive than aggressive, submissive than dominant, emotional than rational. As a result, these attributes have often been assumed to be characteristic of female behavior. Subsequently, they have become part of the social expectations of the feminine role (Bettleheim, 1965; Erikson, 1959; Freud, 1925, 1931; Horney, 1967). Mischel (1970) effectively summarizes the most common stereotypes maintained in this culture as follows:

"... females are supposed to inhibit aggression and open display of sexual urges, to be passive with men, to be nurturant to others, to cultivate attractiveness, and to maintain an effective, socially-poised and friendly posture with others. Males are urged to be aggressive in the face of attack, independent in problem situations, sexually aggressive, in control of regressive urges, and suppressive of strong emotion, especially anxiety (p. 7).

Sex-role assignment has one basic difference from other role assignment. Masculine and feminine roles are derived from cultural influences but also have a biological determinant. Small babies are differentially treated according to whether they are boys or girls. (Lynn, 1970; Lambert, 1971). We are culturally assigned a masculine or feminine role according to our biologically determined

sex. Exactly how much of sex-role definition results from biological predetermination and how much is due to social expectation has been a topic of deep debate (Barry, Bacon and Child, 1957; Farber and Wilson, 1966; Freidan, 1963; Greer, 1970; Maccoby, 1966; McDonald, 1972; Mead, 1949; Millett, 1970; Rossi, 1964; Shainess, 1969; Sherman, 1971).

III. SEX-ROLE - A MATTER OF BIOLOGY:

Biological determinists such as Freud (1925), Erikson (1965), and Deutsch (1943), assume that woman's role has been derived from her biological predisposition; that she is female and that that fact determines certain propensities of thought, attitude, goal and behavior. Freud is the most widely known of these people and has provided the theoretical stimulus from which both Deutsch (1943) and Erikson (1965) moved. He developed an elaborate theory regarding female sexuality and appropriate sex-role assignment. His ideas rest upon a strict determinism characteristic of science in the Victorian era (Freud, 1925; Freidan, 1963, p. 96; Sherman, 1971).

Freud felt that the female was an incomplete male. Her life would be best realized through serving men and having children. He attempted to translate psychological phenomena into physical-sexual events (Freud, 1925). Both the nature of the female and how she best realized herself as human were dictated by her body. Although his discussion of the sexual nature of the infant and the infantile fixations of the neurotic adult are quite lengthy, a brief synopsis is appropriate here to clarify the base from which Freud and his followers derived attitudes about feminine roles.

In Freud's view, sexuality included all bodily pleasures as well as tenderness and affection. The sex life of the human had three stages:

- 1) The infantile, which consists of three developmental stages: the oral, the anal and the phallic. These stages culminate in the oedipal complex.
- 2) Oedipal development: the oedipal complex is resolved and the development of the super-ego begins.
- 3) Between the ages of twelve and fourteen years, the stage of mature genitality begins. The individual makes heterosexual object choices and seeks to engage in intercourse with members of the opposite sex.

Freud felt character structure or personality is determined by the ways in which biological instincts are handled. The major life-force was called the libido. (Freud, 1925). Freud's ideas about women were rooted in the childhood discovery of anatomical differences between boys and girls. In girls, the realization that they lack a penis caused a deep trauma resulting in penis envy. The consequences of these childhood discoveries were to have had life-long implications regarding the formation of the adult personality. For the adult female to become sexually mature, Freud felt that she must transfer her envy for a penis into the wish for a child. Out of these observations, Freud concluded several things about the inherent inferiority of the female relative to the male:

- 1) "... both males and females perceive females as inferior;
- 2)females have a weaker super-ego than males;
- 3)females identify less with their mothers than males do

with their fathers;

4)females are more jealous than males;

5)masturbation is less common in women than in men

(Schaeffer, 1970, p. II)."

Freud assumed that normal women were sexually passive, more emotional and less trustworthy than males (Freud, 1925). Women who manifested masculine traits, such as aggressivity or the desire to compete professionally and economically, were suffering from penis envy and were considered infantile (Horney, 1967; Greer, 1970, p. 93). Also, Freud asserted that masochism was a truly feminine trait and that since the female constantly attempted to conceal her genital defect, she would be likely to feel shame more than would the male.

Erikson (1965) basically supported Freud's concept of the biological base. He suggested that one's social role was associated with one's physical capacities and stressed the fact that women are anatomically structured to bear children; that they have an inner space, the womb. Erikson shifted from Freud's idea of the young girl's contempt for mother to her solidarity with her; from the idea that women are naturally masochistic to the understanding that women, due to childbirth, experience pain as a meaningful aspect of human life.

The importance of the inner-space in the female experience and the life cycle was fundamental. Lack of fulfillment of the inner-space, not having a child, resulted in frustration and often despair (Erikson, 1965).

Erikson further stated that sex-role behavior was determined by womb-envy in the male and the strivings of the female to fulfill the needs of the inner space. He proposed that this physiological difference results in each sex perceiving the world in an entirely different way. To test out his hypotheses, Erikson studied space perceptions of pre-adolescent children. In play construction experiments, he found significant differences between boys and girls (Erikson, 1965). The boys and girls came to the University of California twice a year to be measured, interviewed and tested as part of another study being conducted there. Over a span of two years, Erikson saw 300 children three times and presented them with toys; a doll family, some animals, etc. from which they were to construct an exciting scene. The scene was photographed and the plot, as explained by the child, was recorded. It became evident to Erikson as he reviewed the data that the most dominant factors to be considered in the analysis consisted of spatial properties. Although sex differences were not the prime focus of his analysis, it became evident that boys and girls used space differently. From his observations, he concluded that: "... the girls emphasized inner space and the boys outer space (Erikson, 1965, p. 9)." He also concluded that: "... here sexual differences in the organization of a play scene seem to parallel the morphology of genital differentiation itself: in the male, an external organ, erectible and intrusive in character serving the channelization of mobile sperm cells; internal organs in the female with vestibular access, leading to statistically expectant ova (Erikson, 1965, p. 10)." From these observations,

Erikson drew further conclusions about how these biological characteristics direct social expression: "The spatial phenomenon observed here ... are relevant throughout life to the elaboration of sex-roles in cultural space-times (Erikson, 1965, p. 11)." Erikson agreed then, that "anatomy is destiny" in the sense that it provides certain contingencies within which one has both potential for growth as well as limitation.

Horney, another of Freud's disciples, saw the human organism as an open system of energy. She felt that psychological destruction resulted from blockage in growth which could be removed during psychoanalysis. She questioned the strong significance Freud had given to the past and focused upon presently existing anxieties and forces of defense. Horney despaired at Freud's assumptions regarding the masochistic tendencies associated with being female. Her own observations and research led her to very different conclusions about the psychology of women and the nature of the feminine role. Horney (1967) felt that throughout history, men had rarely understood women and had often seen them as "sinister and mysterious" (Horney, 1967, p. 20). To compensate, men denied their fears through love and adoration and in self defense conquered, debased and purposefully diminished the avenues to self respect for women. Horney stressed penis envy and womb envy as the expression of mutual envy and the attraction between the sexes. Like Erikson (1965), Horney was struck by the male envy of pregnancy, childbirth and motherhood, as well as of the breasts and the act of suckling.

Horney (1967) pointed out the inevitable conflicts that a male dominated society contributes to relationships within the family

and marriage. She stressed the point that sex-role definitions are a matter of socialization: "... the patriarchal ideal of womanhood is culturally determined not an immutable given" (Horney, 1967, p. 20).

With this realization, Horney moved well beyond Freud's "biology is destiny" base for sex-role determination. Like many to follow, she became aware of the power of the culture to teach persons therein approved modes of behaving, despite their physiological makeup.

Lifton (1965), although not entirely content to assign psycho-sexual differentiation to biological determinism, does feel that women have experiential patterns of cognition and feelings that are far different from those of men. Like Erikson, he suggested that the female potential finds origin and impetus in its close identification with organic life - its dependence upon biological rhythms - particularly those relating to the female nurturing capacities. This derives a feminine tendency to be conservation oriented and places women in a unique position to mediate between biology and history (Lifton, 1965, 1970). These ideas remove Lifton from the reductionist stance of his predecessors with the result that he has found wide support for his ideas among other researchers (Greenson, 1965; Overstreet, 1963; Lynn, 1966).

Biological predisposition and bio-cultural history do not cancel one another out as explanations of sources of sex-role behavior. In his discussion of Japanese women, Lifton (1970) stressed social context over biological propensity. In this way, he moved toward the idea that sex-roles can result from learned sets of behavior which

reflect certain social expectations for gender-related tasks. This is a position similar to that of the social-learning theorist.

IV. SEX-ROLE - A MATTER OF SOCIAL LEARNING:

Social learning theorists stress the influence of environmental press. Sex-role definition is a consequence of cultural forces which support certain experiences of the individual and which do not support others (Burton, 1968, p. 3; Johnson, 1963; Lamber, 1971; Lynn, 1966; Mead, 1943; Money, 1963; Parsons, 1959; Thomes, 1968). Maslow discussed the significance of cultural pressures and social norms in the determination of sex-role typing as early as 1939. He stated that biological influences had been much exaggerated and that social psychology would turn from the study of "man-as-animal": to the study of "man-in-a-culture" (1954, 1939).

Money (1963), Lynn (1966), and Lambert (1971) warn us against oversimplification in the dichotomization of male and female developmental differentiation. Money (1963) suggests the need of a genetic norm from which genetics may interact with the environment. Money's research has been primarily with hermaphrodites. His findings led him to conclude that it is possible to raise persons with the same physiology, some as girls - some as boys. Certain critical conditions had to be observed, however. In his work with hermaphroditic patients, corrective surgery was performed along with the administration of appropriate hormones. In such cases, gender role and psychosexual identity agreed with the sex of assignment and rearing.

This strongly suggested that gender role and identity over-rode the biological statement of sex, whether male or female.

"The evidence of hermaphroditism then, shows that it is possible for psychosexual differentiation to be contradictory of chromosomal sex, gonadal sex, hormonal sex, external genital sex, and to agree instead with assigned sex" (Money, 1963). With this work, Money pointed out the strength of a given culture in determining sex-role assignment of its members. He further concluded that there were no primary genetic or innate factors which pre-ordained the masculinity or femininity of psychosexual differentiation; however, he did feel that these conditions might exert a secondary influence. For example, the external genitalia usually cue the sex of assignment and subsequently certain gender-specific reactions of other people to the growing child, and visual proof to the developing child through his body images that others are correct (Money, 1963).

Lynn (1966) and Lambert (1971) also assume a social-learning position. Boys and girls are differentially treated almost from birth. By the age of two and a half years, sex-role expectations are well defined, and evident in the infant's behavior. Money (1963) had suggested that once established, this process of identifying oneself as male or female is practically irreversible. Social learning theorists have generally agreed that the family and the peer groups provide the dominant models for psychosexual development (Johnson, 1963; Lynn, 1966; Lambert, 1971; Parsons, 1959).

As Johnson (1963) pointed out, strong criticism has been directed toward the social learning approach due to the lack of an adequate theoretical framework within which to assimilate and integrate findings. Talcott Parsons (1959) attempted to provide a theoretical approach with his structural-functional view of family interaction. Parsons (1959) viewed the American family as balanced and integrated with the rest of the social structure; in particular, with the occupational structure. In his view family status is largely a matter of income and the prestige level of the husbands' occupation. Masculine role definition is, therefore, anchored in the occupational structure.

Boys learn that real men have good jobs and earn enough to provide for an adequate living. Among the large middle class, the feminine role is that of housewife and mother. Family sex-role differentiation is structurally defined to provide home and child-care and to shield the woman from occupational competition. This fosters self-respect for the male breadwinner and a base for family harmony. The young girl's adult security becomes founded in her relation to one male - the man she marries (Parsons, 1959; Freidan, 1965).

Parsons (1959) saw sex-role development as the internalization of a reciprocal role relationships that is functional at a particular period in a child's growth. Using this notion, Johnson (1963) suggested that sex-role identification of the child critically rests with the presence of the father in the home. She postulated that female children learn their sex-role by identifying with the cross-sex parent rather than with the same-sex parent, (Johnson, 1963, p. 320). Her reasons for expecting this were based upon the observation that fathers

treat male and female children differentially but that mothers do not make similar distinctions. Johnson stated that both boys and girls initially identify with the mother but that this is not sex-typed. She suggested that following the stage of infantile dependency on the mother, a second stage, the identification with the father, is crucial for appropriate sex-role development. She stated: "Although the mother does share common cultural values with the father about what is appropriate masculine and feminine behavior, and may assign tasks, for instance, on a sex-typed basis, there is considerable evidence that she does not make a basic differentiation in her attitude toward male and female children she thinks of both sexes as "children" whom she treats in the light of her general nurturant and supportive role in the family" (Johnson, 1963, p. 320).

Like Parsons, Johnson saw the mother as expressive; the father as instrumental. His role is active. He must secure a favorable relationship between the family system and the larger system within which it exists. While the mother focuses upon the process of the relationships among the children and between the parents, the father attends more to their attitudes and feelings toward himself and toward each other.

Johnson (1963), in her doctoral dissertation, studied the instrumental and expressive components of the female personality. She ranked a sample of 200 seniors from a southern women's college, on an instrumental - expressive scale based upon conflict questions. A questionnaire concerning parental attitudes toward these same items

was also given. In the results of the study, Johnson found that there was a tendency for the expressive girls to feel more closely attached to their fathers than the girls who scored high on the instrumental scale.

Sopchack studied male and female college students to test this out. Using the MMPI, he defined the degree of sex-role identification by asking the subject to answer first as he thought his father would respond and second, as he thought his mother would respond. He found that failure to identify with the father was more closely associated with trends toward abnormality than failure to identify with the mother (Sopchack, 1952, p. 165). This was true for both male and female subjects. He also found that the relationship between abnormalcy in women and lack of identification with the father was strongest with regard to the M-F scale (Masculine-feminine) of the MMPI. This implied that the women who were "masculine" identified less with their fathers than those women who were "feminine". Osgood (1964) also observed that younger women identified with their fathers as much as with their mothers.

Emmerich (1959), postulated that parents have a tendency to differ between boy and girl children in their nurturance - control attitudes. He sampled nursery school children and used a doll - play situation to discover role relationships. The results did suggest that girls do not see parents as distinctively different in nurturance - control attitudes, while boys do. It was concluded that this result likely occurred due to the fact that fathers exert more control and firmness in the direction of the male child than the female child, while, mothers express about the same degree of nurturance - control

toward both sexes.

Lambert (1971), in a study done for the Royal Commission on the Status of Women (1971), also discussed the importance of the family in sex-role differentiation. His was a study of the images that children have of the sexes and where these are derived. Lambert felt that in acquiring images of the sexes, children are learning sex-appropriate behaviors or roles. They are developing ideas of what is expected of them as males and females, gender-specific goals, and appropriate ways of relating to each other.

Like Parsons (1959), Lambert assumed that sex-role images are basic to the entire social order. He stated that:

"Beliefs about the roles of the sexes are threads running through the fabric of society having multiple effects upon human institutions and themselves nourished and sustained by these institutions." (Lambert, 1971).

Lambert (1971) sampled 7,500 children between the ages of ten to sixteen years; one third were French speaking from the Province of Quebec, two-thirds were English speaking, with one-third of the children from British Columbia and one-third from Nova Scotia. The mothers of the English-speaking children were also questioned. Sex-role differentiation was measured by a questionnaire developed by Lambert (1971) with some items drawn from Kammeyer's research form (Kammeyer, 1967).

Lambert found that boys, regardless of age, tended to sex-type more than girls. If the structure of the child's family operated on the basis of role specific behavior between the parents, the children followed suit in terms of sex-role expectations. Lambert (1971) went

beyond the influence of the family and documented the power of the peer group to reinforce sex-specific roles in the child.

V. SEX-ROLES-OTHER EVIDENCE:

Kohlberg (1966) disagreed with both the social learning and biological deterministic views. Sex-role development is a matter of a dynamic system of growth within the child. Sex-role attitudes grow in a manner parallel to those developed during other specific stages of growth and development. Kohlberg stated:

"Basic sexual attitudes are not patterned directly by either biological instincts or arbitrary cultural norms, but by the child's cognitive organization of his social world along sex-role dimensions (1966, p. 82)."

Kohlberg's cognitive-developmental ideas are based upon Piaget's tenets of child development. Sex-role development is not a matter of associationistic learning. The importance of observational learning of social roles is stressed. These observations and role perceptions are cognitively organized around the child's concept of his physical body and the world. The cognitive process is selective and internally organized in relation to appropriate schemata previously experienced. In this way, sex-role attitudes result from cognitive-social development and consequently change with age development. Kohlberg pointed out that children structure their experiences differently than do adults. Furthermore, each child operates creatively upon the experiences he or she has. This, Kohlberg believed, explains the divergence of a child's attitudes, regarding sex-roles, from those of his parents. In

this way he accounted for the existence of attitude change from one generation to the other.

Cross-cultural investigations have also sought to understand the relative influence of biology and social expectation in sex-role determination. Barry, Bacon and Child (1957) concluded that, although biological sex differences do exist, this type of evidence does not suggest that women in a civilized culture should be excluded from positions of equal merit to those assumed by men. Margaret Mead's well-known work with three primitive societies in New Guinea support these conclusions.

Mead (1935) learned that all three cultures expressed at least one common feature - that there were definable sex-role related expectations. However, the nature of these varied markedly from one group to the other. The North American attitudes toward gender identified behavior did not exist. One society completely reversed the American model with females appropriately displaying assertive and dominant behavior while males were receptive and submissive. Among the Arapesh, Mead found that both males and females considered the nurturant functions and the support of positive growth to be most important. Characteristics of gentleness and consideration for others were prominent. Mead pointed out, however, that no matter what the sex-role expectation was, the most significant tasks of any culture were consistently assigned to the male (1955).

In summary then, learning theorists appear to be less specific in their predictions regarding sex differences and related sex-role

behavior than are the biological determinists. With regard to the family, Money (1963), Lynn (1971) and Lambert (1971) see the male child's superego as developing from his relatively abstract identification with his father. Freud, on the other hand, maintains that the strong, masculine superego derives from fear of castration and that women (due to the fact that they are already 'castrated' and therefore do not fear this) do not develop a similarly stringent conscience (Schaeffer, 1971, p. 4; Sherman, 1971, p. 43-69). Freudians and neo-Freudians suggest that certain developmental processes occur regardless of the social system; whereas the social learning focus is upon the more formal learning process as culture determined and as a more powerful influence in defining sex-roles. Cognitive theory stresses the organization of sex-roles around cognitive perception of the physical self and the world. Sex-role concepts result from cognitive - social development not just from internalization of parental or cultural norms. Kohlberg downplays the issue of parent-differentiated treatment of the sexes, especially during infancy, while learning theorists give this emphasis. Cross-cultural evidence concludes that a combination of both biological disposition and cultural expectation is appropriate for concern.

Currently, in Canada, the whole concept of what are proper sex-role behaviors and attitudes is in a state of flux. In the past two years, several volumes of opinion and reports of excellent research have appeared. Contemporary works are centered in the issue of sex-role definition. Traditional expectations are weighed in relation to modern needs and goals.

THE TRADITIONAL ROLE:

As stated previously, sex-roles are thought of in terms of masculine and feminine behavior. From childhood certain sex-role related values and attitudes have been socially reinforced. The traditional adult sex-role is fulfilled within the context of a family. Mother, father, husband, wife, son, daughter, and child define the traditional sex-role pattern (Kaley, 1971; Lynn, 1966; Lambert, 1971).

As pointed out by Parsons (1959), the young male expects to someday become a husband and father. The masculine role involves instrumental functions within the family unit and in the culture at large. Some of the expectations which are attached to this role are as follows:

- He is a successful breadwinner;
- in middle-class families, he makes the decisions about money;
- he has the ultimate responsibility for important decisions;
i.e. places of residence, major expenses, vacations;
- he occupies the ultimate authority position in the family;
- he enjoys and performs well in his marital sexual activity;
- he participates to some degree in caring for and in relationship to the children. (Parsons, 1959; Mannes, 1963; Lambert, 1971). The traditional role expectations for the male have certain implications with regard to the female.

Women are expected to be the protectors of the species (Kammeyer, 1964; Lifton, 1970; 1965). They are taught from early childhood that they will likely be a mother and wife. In the traditional system, their status is gained through a husband, therefore, the feminine role

is defined in terms of motherhood and wifery. The traditional feminine role is largely an expressive one and calls for the performance of expressive functions within the family unit and the culture at large (Lifton, 1965; Lambert, 1971; Kaley, 1971; Johnson, 1963). The traditional mode is realized through the adult female finding security within marriage. Within this context, the feminine role becomes that of homemaker and mother. She is expected to be sexually submissive, to be emotionally supportive, to be non-aggressive or to exhibit only a minimal amount of assertiveness, initiative and drive (Komarovsky, 1946; Lambert, 1971). Above all, within the traditional role model, it is stressed that appropriate behavior for males involves assertiveness, autonomy and the ability to function instrumentally; while for females appropriate behavior assumes the capacities to be expressive, receptive, and passive.

As one examines the history of the role of women, there has been a transition from the traditional to a new or 'modern' mode. Like other role definitions in the past, sex-role was a matter of ascription (Lambert, 1971; p. 13). This means that one automatically came to adopt a certain position in life as a result of a particular group or class into which one was born, i.e.: born female. Today, however, ascription is losing much of its directive power (Lambert, 1971). There is an insistence that role and position be the result of achievement rather than ascription. This has had a deep effect upon woman's role. The traditional role has been described as other-oriented while the contemporary role is seen as self-oriented (Freidan, 1963; Millett, 1970; Lambert, 1971). As Lambert (1971) points out, this is a matter

of ascription versus achievement. He states:

"... to say that a woman's role is other-oriented is to say that her identity is fixed relative to something else, her husband, for instance. Sociologists acknowledge this traditional definition when they determine a woman's social class according to her husband's occupation". (Lambert, 1971, p. 13).

To say that a woman's role is self-oriented is, conversely, to say that her identity is defined by her own attainments.

CHANGING ROLE EXPECTATIONS:

Mirra Komarovsky (1946), in her well known paper discussed the existence of contradictory sex-roles for American college girls. She described the traditional role in opposition to what she calls the 'modern' role. The 'modern' role partly obliterates sex-role differentiation. Komarovsky felt that it demands similar patterns of virtues, behavior and attitudes for both males and females.

For college girls, these two roles often become conflictual. Dissonance is centred around academic work, social life, vocational plans, excellence in specific fields of endeavor and a number of personality traits. Komarovsky labelled these two opposing roles the 'feminine' and the 'modern' (Komarovsky, 1946, p. 184-185). Kammeyer (1964) in a series of works, used Komarovsky's idea of conflictual roles to study the nature of female sex-role adoption. Kammeyer substituted the word 'traditional' for Komarovsky's 'feminine' role. To measure orientations toward these "polar ideal types", Kammeyer (1964) developed two short scales of the Guttman variety: 1) a scale

to tap orientations toward feminine role behavior, and 2) a scale measuring beliefs about female personality traits. He then used the scales to determine things like attitude consistency regarding the feminine role as well as the effect of sibling position in relation to it. Kammeyer found a striking relationship between birth order and the adoption of tradition. First-born girls tended to be more traditional than later-born girls. They were more likely to prefer marriage to college, to describe themselves as religious and to agree with their parents about the feminine role. Kammeyer (1967) subsequently described first-born daughters as "conservators of the culture". The later-born daughters apparently provided the potential for cultural change as their parental values had not been successfully transferred to them.

Matthews and Tiedeman (1964, p. 375) studied the influence of attitudes toward career and marriage on the life-style of young women. Within their sample of 1,237 girls and young women (aged 11 through 26), they found five major attitudinal themes which affected life-style: "1) woman's impression of the male's reaction to the use of her intelligence; 2) struggle over the possible position of dominance of men at work and the "place" of women at home; 3) conflict between family and work demands upon the time of a wife and mother; 4) dilemmas of timing in dating and marriage; 5) issues in acceptance of the general outline of the feminine roles (p. 375)."

Matthews and Tiedeman concluded that many females felt that males viewed the use of a woman's intelligence as distasteful. The accep-

tance of this premise led the women to feel that a career, particularly one placing them in competition with males, was unwise. They suggested that this attitude could deter self-realization through achievement in a profession or career. Matthews and Tiedeman also stated that young women who devalue the use of their intelligence often feel intellectually inferior to men, accept homemaking as their life context, and reject the possibility of maintaining a career (p. 383).

These findings have been kept in mind in the development of the present study. We have also utilized ideas from both Kammeyer's and Komarovsky's works. Since the time of Komarovsky's study, the modern role has taken on new dimensions of freedom and demands for equality. However, the concept of viewing contemporary trends in opposition to the traditional mode is useful. In the present study, the 'modern' sex-role ideal is termed liberationist. Traditionalist and liberationist views are defined as polar opposites or dichotomies. Therefore, the traditionalist model is discussed in opposition to the liberationist model. The basic values reflected in sex-role attitude statements used in the Sex-Role Inventory to define these views were as follows:

Traditionalist model:

- 1) Adult sex-role is fulfilled within the patriarchal, authoritarian family;
- 2) Women assume a supportive role in family life, as well as in society. Men are active-instrumental;

Liberationist model:

- Support for non-patriarchal, egalitarian relationships is provided;
- Men and women assume both, or either, instrumental and/or supportive roles, depending upon the situation and the individual's needs;

Traditionalist model:

- 3) The ideal of women as mother and housewife; a gender-related definition of role;
- 4) The abstinence from all sexual activity outside of the marriage relationship; the ideal of virginity and monogamy;

Liberationist model:

- The ideal that women be free to choose their role with complete social acceptance and support; roles not necessarily gender related, i.e. tasks not defined as masculine or feminine;
- Support for the idea of freedom to explore sexually in the manner which suits the individual and the situation.

(Bird, 1968; Dahlstrom, 1969; Greer, 1970; Haavio-Mannela, 1969; Kaley, 1971; Komarovsky, 1946; Lipman-Blumen, 1972; Mannes, 1963; Matthews & Tiedeman, 1964; McDonald, 1972; Millett, 1970; Morgan, 1970; Rossi, 1969; 1972; Tavris, 1972).

In Western culture, the predominant belief has been that traditional family roles optimize the effectiveness of child-rearing practice and that the traditional family provides a meaningful source of rootedness and emotional acceptance and intimacy for all its members. This image is strongly challenged by the liberationists. The new feminists argue for the necessity of re-socialization as well as for changing the status of women. Regarding the new feminists, Dahlstrom suggests that they

"... Focus upon the relative positions of men and women in society and their opportunities to obtain those things which are generally sought after in our culture, e.g. income, influence, good social relationships, social intercourse, and psychologically harmonious adjustment to their work and leisure (1967, p. 184)."

The liberationists state that a 'just' distribution of these benefits will exist when individual opportunity to pursue different fields depends upon personal merit and is independent of gender. Their view is that women need to be 'liberated' from the singular avenue for self-definition that the traditional role has provided. Rossi (1969, p. 3), supporting this, states that the issue for women bound by fulfillment through traditional means is that they are left in a position of social and psychological inequality. She agrees with Dahlstrom (1969) that: "A group may be said to suffer from inequality if its members are restricted in access to valued positions or rewards in a society for which their ascribed status is not a relevant consideration."

One question asked by the present study was whether or not women with educational and economic alternatives found satisfaction within the traditional role and if so how did such women differ in personal attributes from the more liberationist oriented, well-educated married women?

THE CHANGING ROLE AND RESISTANCE TO CHANGE:

The articulated statements of the liberationists and the lack of clarity of social expectation regarding appropriate sex-role behavior (Dahlstrom, 1969) may well result in a state of inner turmoil regarding the meaningfulness of a woman's sex-role behavior, regardless of which way she chooses. As a result, many women seek two, often conflicting aims. They wish to develop themselves to their fullest and to actively participate in adult social and economic life. On the other hand, it appears that a majority of women still want marriage and a family of

their own (Dahlstrom, 1969; Kaley, 1971; Lipman-Blumen, 1972; Myrdal and Klein, 1957; Pfiel, 1968; Status of Women Report, 1971, p. 20).

Supporting this, Kaley (1971) reports that theoretically, at least, the source of most modern women's satisfaction is no longer limited to the home and yet, with increased status and available alternatives, few women adopt life-styles completely at variance with tradition. In the United States, the President's Commission on the Status of Women found that about three out of every five employed women were married, and, as a group, every third married woman was working (Mead and Kaplan, 1965). In Canada, The Royal Commission on The Status of Women, 1970, reported that two and one-half million women worked for pay. These represented one-third of the labour force and one-third of the female population old enough to work. In 1968, of all married women (somewhat more than 4.5 million) 29.6% were in the labour force. Of all women in the labour force, 54.5% were married (p. 106).

At the same time, Kaley (1971) pointed out that there exists what might appear as an interesting paradox:

"Even with greater acceptance of married women's employment and high premium on specialized training, women's employment has increased only in the lower echelon occupations and not in the professional categories." (Kaley, 1971).

In The U.S., there was a marked decrease in the percentage of women in all professional and technical occupations from 40% in 1950 to 30% in 1968 (U.S. Bureau of the Census, 1969). Canadian women have long had equal opportunity for education; however, in 1967, female

graduates made up only one third of the 27,533 graduates in arts, pure science and commerce, and only one-half of the 7,590 graduates in education, library science and social work (Royal Commission, 1971, p. 9). In that same year, fewer than 5% of the 1,796 law and theology graduates, less than 12% of the graduating doctors and only 6% of the graduating dentists were women.

It would appear then, that a dual role for women, of homemaker and professional woman or the alternative of vast numbers of women choosing careers over having families has only minimal acceptance in the lives of North American women (Dahlstrom, 1969; Myrdal and Klein, 1957; Kaley, 1971; Status of Women Report, 1971).

This focuses upon one of the key areas of discussion in relation to the present study: what attitudes did women who were motivated to follow tradition and dismiss other goals have in comparison with those women who were motivated to live within the context of the dual role? It would appear that a professional career with relatively high pay and status is a difficult thing for a married woman with a family to achieve.

The Royal Commission (1971) found that there are some very real reasons why this is so. They provided support for Kaley's (1971, p. 302) findings that for a woman, the pursuit of a career necessitates a rejection of established cultural norms, subjection to frequent questioning, rigorous competition, some isolation and the constant fear that one is not really feminine. This places her at a psychosocial disadvantage (Royal Commission, 1971, p. 12). With regard to the present work, the concern centers in the expression of the woman's

attitude regarding her own position and feelings.

In terms of their economic status, women have traditionally been dependent upon men. The Royal Commission (1971) considered the financial resources, consumer spending, participation in corporate policy setting and the use being made of women's abilities and skills in the economy. They learned that women in the economy are dealing with difficult problems - problems of dependents and inadequate child-care facilities - attitudes relegating them to lower paying occupations and less pay for equal work. It was discovered that sex-roles established in the family have been perpetuated in the economic system. Women are rarely looked to for leadership, their family responsibilities are expected to be primary and they are expected to depend upon men for their livelihood. If they work, they must usually work in service or support fields. It was pointed out in this regard, that since the first time that women moved from the home into the work force, their positions have been ancillary to men (Royal Commission, 1971, p. 66). Prior to the industrial revolution, women at all times had played a very active part in the economic life of the social system. Raising a family and doing economically productive work were fused into one way of life and were both centered in the home. The doctor's practice was out of his home, as were those of lawyers, dentists and business concerns. The wife contributed her time and energy along-side the husband (Myrdal and Klein, 1957; Royal Commission, 1971). As Binstock points out:

"Mothers have traditionally been the world's largest occupational group....The huge allocation of human resources was absolutely

necessary to maintain an adequate adult population in the face of war and disease, and it was a logical assignment of roles (1972, p. 99)."

Today the suburban wife is, for the first time, freed from heavy housekeeping tasks and other economic responsibilities (Myrdal and Klein, 1957; Kaley, 1971; Status of Women Report, 1971). Therefore, she is left with child raising as her major task. Seigel and Stolz (1959) stated that this factor not only contributes to neurotic overprotective women but makes for unmotivated, dependent offspring. Binstock's (1972) point of view is that women having taken over the socialization of the child, have totally changed the style of child-rearing. Due to their lack of economic or political power, women's energy is now directed toward shaping the development of their children through persuasion and manipulation through threat of removing love, and by the induction of guilt. This orientation toward psychic rather than physical discipline has become the new North American way (Binstock, 1972, p. 100). She would agree with Seigel and Stolz that one of the consequences is that of the dependent offspring. However, a positive result may be that guilt contributes to introspectiveness and self-consciousness in middle class children. In concern for the mother's plight, Binstock is not as positive. She states that the American woman has given in:

"She has succumbed, half-willingly and half reluctantly, as her job has been effectively reduced from an important eighteen-hours-a-day occupation, crucial to society's survival, to a marginal three-hours-per-day activity, almost as easily done by someone else (1972, p. 100)."

Thomas and Stewart also report that social expectations which define the good mother as one who is constantly in the home and that express negative biases about advanced career training for women are still cherished within the American school system (1971, p. 352). In their study of counselor attitudes toward female clients, they found that regardless of the sex of the counselor, greater support was shown for women who made traditional career choices than was demonstrated toward clients who made non-traditional career choices. They point out that in schools, the counselor is caught between preserving the status quo and acting as an agent of change. Other recent works which showed support for these views were those done by: Bem & Bem, 1970; Bernstein, 1972; Berry, 1972; Eason, 1972; Greer, 1970, Haener, 1972; Hansen, 1972; Klapper, 1971; Lewis, 1972; Thomas, Hertzog, Dryman & Fernandez, 1971; Schlossberg, 1972; Weissstein, 1971; Wortis, 1971; Wortis and Rabinowitz, 1971; Wrenn, 1968. It is little wonder that the women who moves outside of the family context into a career might have deep feelings of conflict (Kaley, 1971; Freidan, 1963; Millett, 1970; Greer, 1970; Royal Commission, 1971, p. 227).

Seigel and Haas (1963) present a good overall review of the research relating to maternal employment. Much of it has considered the impact of working mothers on children, family functioning, and husband-wife relations. They pointed out that there was a tendency to draw conclusions from studies of problem families where maternal employment occurred in a context of indigence, marital conflict, or minority group status and attendant discrimination. Glenn (1959,

p. 247) studied attitudes of married women toward work and found that great importance was attached to the reasons for the mother working. Most important were reasons of personal interest. Hoffman (1961, p. 187) found that women who work principally for the money are more likely to endorse a male dominance ideology of sex-role behavior. Eyde (1959) found two other strong motivators; motivation for achievement and motivation for adult sociability. Fisher's (1939) study of one hundred New York families, the mothers of which were college educated women, supported this. Although a large proportion worked for financial reasons, many cited personal reasons. These women were more likely to report that they were bored and restless at home and that caring for the children and doing housework had become irksome and monotonous (p. 8). These findings were supported by those of Shostreck (1963), Klinger (1954), and Hoffman (1961).

Seigel and Haas (1963) lend further support for Binstock's (1972) statements in their finding that working mothers often exhibited feelings of guilt concerning possible child neglect. The extent to which the ideology of attaching higher value to the mother role and lower value to the work role is held by highly educated women, is relevant here. Field (1961) interviewed forty-eight women doctoral candidates. Sixty-percent were single, thirty percent were married and ten percent were divorced or widowed. The mean age was thirty-four years. Field found that career plans provided compensation for, or a supplementation to the homemaking life of many of these women. The majority expressed interest in the primacy of marriage and family and saw their career as a secondary interest.

Those who were childless felt that if they had children they would interrupt graduate study or work to bring them up. Similar results were found in Empey's (1958) study of undergraduate women. The inherent assumption in this attitude appears to be that the children of the working mother somehow lose out. The research evidence which does exist does not lend strong support for this assumption.

Fisher (1939, p. 10) noted that professional mothers frequently 'over-tried' to show that they weren't neglecting their children and often spent as many actual hours with them as did fulltime homemakers. Professional women often showed higher expectations of their children, used stricter methods of discipline, and reinforced independence in their offspring (Burchinall and Lowell, 1963; Hutner, 1972, p. 56; von Mering, 1955). Yarrow (1961) found that as long as the mothers were predominantly employed in the role they preferred, whether in the home or out, little difference was noted in their success in child rearing. Hutner's Princeton study (1972) showed that success in child-rearing, as defined by children normal in school achievement, depended upon socioeconomic status and education of the mother. Hutner studied 3500 children from Princeton, New Jersey, to investigate the effects of maternal employment and mother's level of education on the child. Key variables considered were effects on the child's I.Q., scholastic aptitude, and academic achievement. Two sources of data were used:

- 1) school records supplied test scores for each of the students on I.Q., from the Henman-Nelson and the Kuhlman-Anderson, and four sets of achievement test scores.

- 2) school board sources made results of three aptitude tests available: a) the College Entrance Board Scholastic Aptitude Test - Verbal, b) the College Entrance Board Scholastic Aptitude Test - Mathematics, and c) the Differential Aptitude Test (DAT).

Mean scores were prepared for all of the tests. Students were grouped by seven maternal educational levels. The range of maternal education was from a grade eight level to a post college level. The data showed that level of maternal education was directly related to aspirations and expectations of both parents and teachers for children. She also found that the higher the mother's education, the lower the number of adverse achievement effects as indicated by children's test scores. Hutner suggested that the economic resources of a given family likely influenced this evidence due to the greater economic ease with which upper class families can deal with child-care problems. She concluded that maternal employment was not typically associated with poor pupil achievement or ability.

With regard to husband-wife relations, most studies report that there is a marked improvement when the women pursue work that they enjoy (Seigel and Hass, 1963).

The Royal Commission found that Canadian women often remained in the home because of fears similar to those already discussed. At the same time, women often felt guilty due to lack of use of their skills and talents (Royal Commission, 1971, p. 229). These feelings of guilt, coupled with fears of child or husband neglect often

resulted in psychological conflict.

Increasingly, the mass media are facing housewives with support in their pursuit of the dual role or the complete abandoning of home-making, however, this may have the reverse effect. Rather than providing needed support for women who would like to work, it may deepen already present feelings of conflict (Royal Commission, 1971, p. 229 #20).

In summary, it appears that what has happened is a situation of culturally determined incompatible roles (Orne, 1959; Orne and Schiebe, 1964; Sarbin, 1968). The role of wife and mother is not totally appropriate along-side the role of professional. Although the culture does not clearly reinforce the traditional sex-role, choices that lead women toward completely alternate life-styles find even less support. As in the case of most situations of this sort, when norms are violated, social sanctions are invoked. When a conflict between roles occurs, individuals will be guided in their choice by the most easily identifiable system of norms. This suggests the power of a culture to constrain the choice of sex-role behaviors.

In the case of a woman in conflict, the result may well be a choice for homemaking over a career. However, once the decision has been made, and the conflict relieved, a post-decision phenomenon may occur. It is possible that the cultural influence, suggested as the reason for continued traditional choices by Freidan, 1965; Greer, 1970; Kaley, 1971; and Millett, 1970, is in turn acted upon by a cognitive process discussed in terms of cognitive dissonance by Festinger, 1964.

Kohlberg mentioned the influences of cognitive processes regarding the learning of appropriate sex-roles in children. The position of this paper was in agreement with Kohlberg that social learning theory does not provide a framework which allows for individuality or creative choice regarding sex-role behavior.

Inner conflict then, may not occur solely as a result of having to choose between two opposing roles, a social response, but may also occur between deeper needs within the self and the expected role, a psychological incongruity. How the person deals with the inconsistency is personal, psychological.

Mead (1934) discussed congruence between role and the self. In the past, there existed a belief that a role is best performed if it is consistent with one's basic nature. Sarbin (1968) translated this belief into a testable hypothesis: "... that the effectiveness or validity of role enactment is related to the degree of congruence of self and role". Smelson (1966) tested this out. Two groups of subjects were selected for the experiment. One group scored high on dominance on the California Psychological Inventory (CPI, Gough, 1957) while the other group scored low. Pairs of subjects were placed in a cooperative work environment and were systematically assigned either dominant or submissive roles. Smelson discovered that the most productive pairs occurred where those who dominate had been assigned dominant roles and those who were non-dominant had been assigned submissive roles. In Festinger's view, this outcome is explainable by his theory of cognitive dissonance.

FESTINGER'S THEORY:

Self-role conflict refers to conflict existing generally within the self. Festinger classifies this as one form of cognitive dissonance (Freedman, et al, 1970; Hammond, Todd, Wilkins and Mitchell, 1966; Hammond, 1965). Festinger's theory is based upon his observations that there is a tendency for persons to seek consistency among their cognitions. Cognitions are defined as those things a person is aware of such as facts, beliefs, opinions, values, and behaviors (Freedman, 1970).

Festinger noted that when an inconsistency exists, the relative cognitions tend to change in order to reduce it. This is basic to his theory. If dissonance exists, there is a tendency to remove it. The greater the dissonance or awareness of a discrepancy, the more the pressure to reduce it. In terms of self-role congruence, if a role-expectation is chosen that is discrepant with a self-expectation, the result is experienced as cognitive dissonance. The person involved will then attempt to make these elements congruent and restore cognitive consistency (Festinger, 1970).

How does this happen? Freedman (1970) suggests that the nature of the solution and how rapidly it occurs depends upon the magnitude of the situation. He states that dissonance may be diminished: 1) by reducing the importance of the dissonant elements; 2) by adding consonant elements; or 3) by changing one of the dissonant elements. Since the magnitude of the dissonance relates to the importance of the elements, any one of these ways should diminish the incongruities.

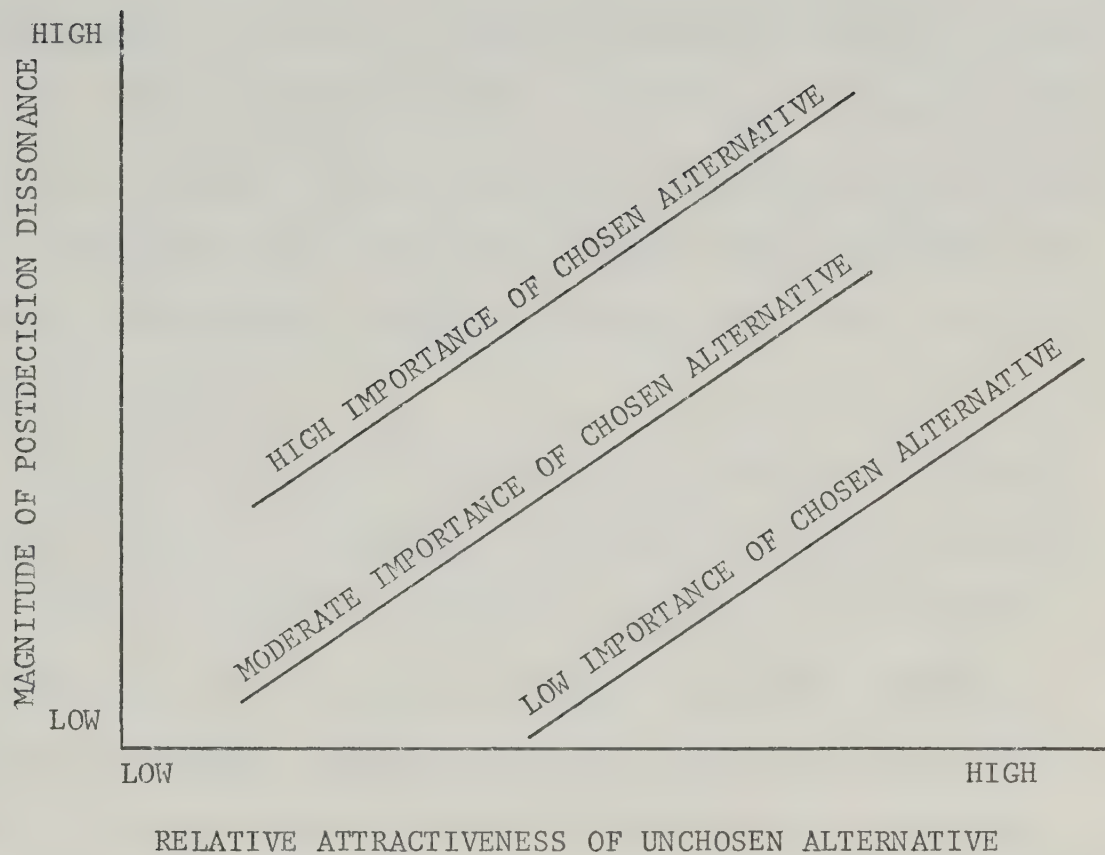


Fig. I. Postdecision Dissonance As a Function of Properties of the Unchosen Alternative. (Festinger, 1957, p.38).

Freedman (1970) states further, that according to Festinger's theory, the reduction of dissonance has an important effect upon one's attitudes and behavior.

In the case of a professional woman evaluating her own traditional role alongside contemporary trends, these factors could well operate. Having chosen the role of wife and mother, she may experience social pressures to re-evaluate her position. This awareness may indeed result in post-decision conflict or cognitive dissonance. For example, those women who begin to make a greater distinction between their role

as mothers and/or wives, and their needs as persons apart from these, would likely experience greater cognitive dissonance than those persons wherein these two roles were congruent. According to Festinger (1957, p. 1-83), the dissonance would be experienced in the form of increasing insecurity regarding satisfaction with the self and in most cases an increasingly strong attempt to resolve the dissonance and bring the opposing roles together.

It was the purpose of the present study to gather information regarding the level of satisfaction of women with their present sex-roles in relation to possible alternative life-styles. The concern was with the identification of the presence of dissonant elements within their perceptions regarding their own situation. No attempt was made to determine whether dissonance resolution was in process. However, the very act of having the subjects focus upon the stimulus questions may have heightened the tension between the dissonant elements. According to Festinger, the attempt to diminish the incongruities would proceed accordingly, since persons cannot continue in a state of psychological uneasiness.

SUMMARY:

In summary, the present study has drawn heavily from social-learning and social-psychological theory. It was our view, along with Johnson (1963), Lambert (1971), Lynn (1966), Parsons (1965) and others that sex-role behavior is largely a matter of learning relevant cultural norms. The main sources from which individuals determine appropriate sex-roles are provided, as a child, within the context of

the family wherein the father is of particular importance (Johnson, 1963; Parsons, 1965; Rossi, 1969) and, later in life, within the context of relationships with significant others, i.e. husband, friends, professional colleagues (Bachtold and Werner, 1970; Bird, 1968; Dahlstrom, 1969; Greer, 1970; Freidan, 1961; Matthews and Tiedeman, 1964; Myrdal and Klein, 1957; Millett, 1970; Mulligan, 1972; Sherman, 1971; Thomas and Steward, 1971).

This study also utilized the theory of cognitive dissonance as discussed in the works of Brehm and Cohen (1962), Festinger (1964, 1957), Freedman (1970), Lawrence and Festinger (1962) and has attempted to determine the presence or absence of dissonance between actual sex-role behavior and preferred sex-role behavior.

The following conclusions were drawn from the related literature. These premises were basic to this investigation and formed the context from which the survey questions were derived:

- I) that within the context of any culture, gender-specific roles exert a powerful influence upon a person's acceptance or rejection of other roles and are major determinants of life-style choices (Burton, 1968; Empey, 1958; Field, 1963; Mead, 1935, 1949; Parsons, 1958; Sarbin, 1954);
- II) that feminine role assignment is culture-determined and that although Canadian culture predominantly supports the traditional role (Carisse, 1970; Lambert, 1971; Status of Women Report, 1971), new sex-role images are being popularized by the mass media (Greer, 1970; Komarovsky, 1946, 1967; Millett, 1970; Rostow, 1965; Status of Women Report, 1971);

- III) that professionally-trained women form part of an 'avant garde' in terms of the awareness of contemporary life-style alternatives and that they articulate what is felt by many other members of the population (Dahlstrom, 1969; Mannes, 1963; Millett, 1970; Morgan, 1970; Myrdal and Klein, 1957; Rossi, 1970; Rostow, 1965);
- IV) that many professionally-trained women still choose the traditional role of wife and mother as the commitment for their lives. Others try to combine marriage and motherhood with a profession. These very different life-styles have certain social-psychological implications worth investigating (Kammeyer, 1964; Katelman and Barnett, 1972; Maslow, 1939; Myrdal and Klein, 1957; Sherman, 1971; Status of Women Report, 1971; Tavis, 1971);
- V) that most women in the past found personal fulfillment in, and well defined social approval for, the traditional role. This was supported by all aspects of the culture. Today, no single sex-role expectation is consistently supported by the social system. Due to this lack of clarity, sensitive women will likely experience inner turmoil when faced with sex-role related decisions (Kaley, 1971; Katelman and Barnett, 1972; Komarovsky, 1946, 1967; Mannes, 1964; Schaeffer and Eisenberg, 1971; Seigel and Haas, 1963; Status of Women Report, 1971; Stolz, 1960; von Mering, 1955); and

VI) that cognitive dissonance results when there is a discrepancy between sex-role preference and sex-role behavior and that the magnitude of the dissonance is contingent upon the importance of the dissonant elements in relation to other personal variables (Brehm and Cohen, 1962; Festinger, 1964, 1957; Freedman, 1970; Festinger and Lawrence, 1962; Festinger and Maccoby, 1964).

CHAPTER III

METHODOLOGY

I. TYPE OF STUDY:

The present investigation was conducted in two parts. In Part I, the Sample Survey technique (Campbell and Katona, 1953, p. 15-33) was used. Part II consisted of a followup procedure wherein each subject completed a battery of psychological tests.

The sample survey is a method of collecting data through the administration of a survey form designed to tap a specific body of information. The survey respondents consist of a sample of persons selected from a defined population (universe) through a randomization procedure (Campbell and Katona, 1953; Kerlinger, 1967). The survey is often a study of some area or condition or its prevalence*

Kerlinger defines the sample survey as follows: "... a branch of social scientific investigation that studies large and small populations by selecting and studying samples chosen from the population to discover the relative incidence, distribution, and interrelation of sociological and psychological variables. These are called sample surveys (1967, p. 393)."

The sample survey usually focuses upon beliefs, attitudes, opinions, motivations and/or behaviors. Kerlinger (1967) defines

*For a detailed discussion of the logical contributions of survey analysis see: Rosenberg, Morris; The Logic of Survey Analysis. New York, London; Basic Books, Inc., 1968.

psychological variables as opinions, attitudes and behaviors, while sociological variables are seen as facts such as age, sex, marital status, political preference, etc.

The survey technique is used in situations where other sources of information are not readily attainable. In the case of the present study, little research has been done in the Province of Alberta regarding sex-role related issues with women. For this reason, the mailed survey method rather than the personal interview procedure was used in Part I in order to obtain an overview before going into specifics. The survey technique is particularly useful in the variety of populations to which it may be conveniently applied and in the broad scope of data which may be gathered (Katz and Festinger, 1953, p. 30).

However, some disadvantages associated with this approach apply to the present study. The sample survey is best adapted to extensive rather than intensive research and ordinarily does not penetrate deeply below the surface. Only those people who wish to cooperate will fill out and return the forms. The depth of information and its honesty are functions of both the design of the instrument as well as the wish of the respondent to be open. This 'volunteer bias' accompanied by the usual sampling error should be kept in mind when interpreting results of the survey. Although the reliability of the survey can be assessed through administering related questions in the same interview or through giving the same questions in successive interviews, validity is difficult to attain. Since survey methods are used when there is no relevant data on hand, there are no external criterion available

for comparison.

Surveys are also extremely expensive in terms of time, skill and money. A team of experts in a variety of areas is usually needed to complete the task. In the case of the present survey, expert opinions were consulted where needed, graduate students were trained for the coding and tabulation of inventories and much effort was put into searching the literature regarding appropriate research design, questionnaire design, data analysis, theoretical significance and practical implications normally involved in this type of design. Clerical and typing assistance was hired when necessary.

Following the return of the forms, phase two of the investigation began. All those persons having returned completed inventories were contacted by letter and telephone for participation in the followup procedure. Part II required each person to complete a battery of tests. Following this, respondents were invited to comment openly regarding the nature of the study and their involvement. The total time required for this phase was between one and one and one-half hours per respondent. All participants were thanked for their involvement in the research and told that they would receive summary copies of the report of the findings. For those interested, individual test results were also made available.

II. RESEARCH QUESTIONS:

In consideration of the issues relevant to this study as discussed in Chapters I and II, the following questions have been posed for investigation:

A. Biographical data:

1. What is the distribution of biographical characteristics of professionally-trained, married women?

B. Sex Roles:

1. What is the current distribution of sex-role attitudes and preferences (tradition-oriented, liberation-oriented) among professionally-trained married women?
2. In considering only those women who are strongly traditional-Group I (T), compared to those women who are liberationist (strongly untraditional) - Group II (L), how do these two groups differ in relation to other personal variables?
 - a) selected biographical data (SRI, 1973);
 - b) cognitive dissonance (SRI, 1973);
 - c) manifest needs (EPPS, 1953);
 - d) evaluative attitudes (Study of Values, 1960);
 - e) security-insecurity (Maslow, 1952)?

C. Life-Style Choice:

Many professionally-trained women still choose the role of wife and mother as the focus for their life. Others choose to live in the context of the dual role of wife and mother alongside active pursuance of a career.

1. What is the current distribution of these different life-style choices among professionally-trained married women?
2. In considering only those women who are living within the dual role - Group III (W), compared to those who are full-

time homemakers - Group IV(NW), how do these groups differ with respect to the following personal variables:

- a) selected biographical data (SRI, 1973);
- b) cognitive dissonance (SRI, 1973);
- c) sex-role attitudes and preferences (SRI, 1973);
- d) evaluative attitudes (Study of Values, 1960);
- e) security-insecurity (Maslow, 1952)?

D. Children

1. How many professionally-trained women have children? This question was deemed important due to Binstock's (1972) observation that child-rearing tasks of contemporary women provide a major focus for their role in the home. Home maintenance tasks consume proportionally little time due to the automation of machines and devices used to do the work. On the other hand, Rossi (1969) pointed out that women in the dual role have demands from their careers as well as from home and family. Often mothers in this latter position experience dissonance about whether or not they are giving adequate time and attention to their child's or children's needs. Fears of child neglect, of contributing to children's feelings of insecurity or perhaps to their lack of success in school are prevalent among such women (Dahlstrom, 1969; Myrdal and Klein, 1957; Rossi, 1969; Seigel and Haas, 1963). In order to consider these issues in the present work, it was necessary to sub-divide the sample into two groups, women

with children (C) and women without children (NC). Comparisons between these two groups were made in relation to the following question:

2. In consideration of those women with children - Group V (C), compared to those without children - Group VI (NC), how do these groups differ in relation to the following variables:
 - a) selected biographical data (SRI, 1973);
 - b) cognitive dissonance (SRI, 1973);
 - c) sex-role preferences and attitudes (SRI, 1973);
 - d) manifest needs (EPPS, 1953);
 - e) evaluative attitudes (Study of Values, 1960);
 - f) security-insecurity (Maslow, 1952)?

E. Cognitive Dissonance:

In relation to the discussion of cognitive dissonance presented in Chapter II, the following questions were asked:

1. What is the distribution of professionally-trained women who experience cognitive dissonance in the expression of the individual that she is living within one life-style, but preferring to have chosen or to be living in a value opposed life-style (Chapter I, p. 10), in relation to whether or not they are working?
2. For non-working women (NW) is there a relationship between the number of dissonant responses and other personal variables:
 - a) selected SRI variables;
 - b) manifest needs (EPPS, 1953);
 - c) evaluative attitudes (Study of Values, 1960);

d) security-insecurity (Maslow, 1952)?

3. For working women (W) is there a relationship between the number of dissonant responses and other personal variables:

a) selected SRI variables;

b) manifest needs (EPPS, 1953);

c) evaluative attitudes (Study of Values, 1960);

d) security-insecurity (Maslow, 1952)?

III. THE SAMPLE:

A. The Population:

The population from which the sample was drawn consisted of professionally-trained, married women residing in the Edmonton area, in Alberta, Canada. For the purpose of this study, a professionally-trained woman was defined as one who had been accredited by, had membership in, or was actively employed in a profession at the time of the survey. The population was identified through obtaining all available names of professional, married women from the following sources: membership lists (both active and inactive members) of all known professional societies, accrediting bodies, and associations including: law, medicine, dentistry, optometry, physiotherapy, home economics, pharmacy, architecture, engineering, teaching, B.Sc. nursing, and psychology. Other sources included lists of present and past professional employees from known places of work, the University of Alberta Alumni Association lists from 1962 to 1972, and available service and church group lists.

In all cases, only those women who were presently thought to reside or work in Edmonton or the Edmonton area were used to complete the list. The population was then defined in terms of the fifteen hundred (1500) women whose names were obtained.

Three months were spent in the compilation of the completed list. Names were triple checked to ensure that no name appeared more than once.

Professionally-trained women were considered appropriate for this investigation due to the following observations: that they are most often at the forefront of social change (Bachtold and Werner, 1970; Bernard, 1964; Carisse, 1970; Maccoby, 1963; Rossi, 1969; Rostow, 1963); and that through merit of their training, a variety of life-style choices are available to members of this group (Dahlstrom, 1969; Kaley, 1971; Komarovsky, 1946; Lifton, 1965; Status of Women Report, 1971).

The universe was further defined in terms of the marital status of the woman. Only married women were used in the survey. Although gender-defined roles (masculine-feminine) occur in a variety of settings, they are most precisely defined within the context of the family. This allowed for the exploration of relationships and differences between those women who had chosen to live within the dual role, and those who had chosen not to pursue their career at that time. These decisions appeared meaningful in consideration of related research outlined in Chapter II (Dahlstrom, 1969; Myrdal and Klein, 1957; Status of Women Report, 1971).

B. Sample Selection

Part I - Sample Survey:

A randomization procedure (table of random numbers) was used to select the sample used in the survey. The sample drawn consisted of two hundred and ninety professionally-trained married women (approximately one-fifth of the total population). Each participant was mailed an envelope containing a letter inviting participation, the survey form (Sex-Role Inventory, Chapter III, p. 72) and a self-addressed, stamped envelope.

Part II - Followup:

All persons who returned fully completed inventories were contacted for Part II of the project. Those persons involved completed a battery of psychological tests. On the basis of data collected, respondents were divided into sub-sample groups for the purposes of meaningful comparison:

Group I (T) - traditional or tradition-oriented

- Those women who predominantly agreed with traditional sex-role attitudes as defined by the total score in Section C of the Sex-Role Inventory.
- High scores on Section C indicated traditionalism.
- Only those women with scores in the upper thirty percent were included in Group I.

Group II (L) - non-traditional or liberation-oriented

- Those women who predominantly disagreed with traditional sex-role attitudes (agreed with liberationist statements) as defined by the total score in Section C

of the Sex-Role Inventory. Low scores were indicative of liberationist attitudes. Only those women with scores in the lower thirty percent were included in Group II.

These sub-groups were formed to answer Question B-2: In considering only those women who are strongly traditional - Group I (T), compared to those women who are strongly untraditional or liberationist - Group II (L), how do these two groups differ in relation to other personal variables?

- a) selected biographical data (SRI, 1973);
- b) cognitive dissonance (SRI, 1973);
- c) manifest needs (EPPS, 1953);
- d) evaluative attitudes (Study of Values, 1960);
- e) security-insecurity (Maslow, 1952)?

The upper and lower 30% were used to form these groups in that the people involved would likely be more diametrically opposed in terms of their sex-role attitudes than members of two sub-groups formed by dividing the attitude distribution at the mean. Using 50% of the total group to form the sub-groups would increase the range, thereby reducing the differences between the groups. Also, one can reasonably expect, that members of the sub-groups formed by the 30% cut-off point will be more homogeneous in sex-role attitudes than would members of a group formed through dividing the distribution at the mean (Ferguson, 1959). Fernberger (1948) states that use of the extremes of an attitude distribution allows for the emergence of impor-

tant differences. This approach was also used by Komarovsky (1949) and Lipman-Blumen (1972) in their respective works.

Group III (W) - working

- Women included in Group III were all employed outside of the home. Only those who were in full-time, as opposed to part-time, employment were involved.
- These women were living within the context of the dual role of professional and homemaker.

Group IV (NW) - Women included in Group IV were working within the home, but were not employed in either a full-time or part-time capacity, outside the home.

- These women had chosen to remain in the home to care for family and household.

Since a married woman is a family member, her decision to work or not usually is not taken in isolation. Therefore, it was deemed relevant to form these groups to explore factors considered relevant to this situation (Dahlstrom, 1969, p. 85; Myrdal and Klein, 1957) and to explore Question C-2 (p. 65, Chapter III): In considering only those women who are living within the dual role - Group III (W), compared to those who are full-time homemakers - Group IV (NW), how do these groups differ with respect to the following personal variables:

- a) selected biographical data (SRI, 1973);
- b) cognitive dissonance (SRI, 1973);
- c) sex-role attitudes and preferences (SRI, 1973);
- d) evaluative attitudes (Study of Values, 1960);

e) security-insecurity (Maslow, 1952).

Group V (C) - children

- Women in Group V had one child or more.

Group VI (NC) - no children

- Women in Group VI had no children

Groups V and VI were formed to explore Question D-2 (p. 66, Chapter III):

In consideration of those women with children - Group V (C), compared to those without children - Group VI (NC), how do these groups differ in relation to the following personal variables:

- a) selected biographical data (SRI, 1973);
- b) cognitive dissonance (SRI, 1973);
- c) sex-role attitudes and preferences (SRI, 1973);
- d) manifest needs (EPPS, 1953);
- e) evaluative attitudes (Study of Values, 1960);
- f) security-insecurity (Maslow, 1952)?

In consideration of dissonant responses, distributions were skewed suggesting that further sub-grouping in this instance was inadvisable. Also, the sample size in such groups would be inappropriately small. In order to remain consistent with Festinger's notion about the significance of dissonance as relating to the number of dissonant elements occurring at any one time within a particular person's life and the relative strength of these elements, a rank ordering procedure was used. Dissonant responses were rank ordered on a scale from 1 to 18 moving from a higher number of dissonant responses to a lower number, respectively. Women from both Groups III and IV were used

in the analysis. Each Group was considered separately due to the nature of the questions in Section D of the SRI used to determine dissonance. Here there were two different sets of questions resulting in two separate rankings of responses. One set of questions tapped cognitive elements appropriate for working women only, while the other set dealt with non-working women.

IV. PROCEDURE AND INSTRUMENTATION:

A. Procedure:

The main procedure involved the administration of four paper and pencil inventories designed to generate personal data about members of the sample. The study was carried out in two parts: Part I, The Survey; and Part II, The Followup.

The survey data was collected by means of the Sex-Role Inventory developed for this purpose by Schmidt, 1972. To collect data during the followup procedure, the following three instruments were used:

1. the Study of Values, Allport, Vernon, Lindzey, 1960;
2. the Edwards Personal Preference Schedule, Edwards, 1953;
3. and the Security-Insecurity Inventory, Maslow, 1952 (see TABLE 1).

Subjects completed the forms according to the instructions in the test manuals. Returned tests were scored and coded on IBM cards. Group profiles of mean (\bar{X}) scale scores for the EPPS and the Study of Values were drawn.

B. Instrumentation:

1. The Sex-Role Inventory:

In order to survey current sex-role attitudes and preferences of professionally-trained women and to identify demographic information descriptive of this group, a survey form was developed. With this purpose in mind, the Sex-Role Inventory (SRI) was constructed.

In order that the questions posed for study could be explored, it was decided that the survey instrument should include sections requesting the following: biographical data; information relevant to parent-child interaction when the respondent was young; attitudes about sex-roles and preferences; and information regarding cognitive dissonance.

In developing the survey form, a rational approach was used. Lanyon and Goldstein point out that: "Rationally derived tests are developed by selecting or constructing stimulus materials which seem to tap the behavior in which the author is interested (1971, pp. 183-203)." Considering this, the procedure used in developing the SRI consisted of several steps:

- a. items were developed and used to form a preliminary survey form;
 - b. a pilot study of the initial instrument was carried out;
 - c. those items which were considered most reliable as a result of the pilot research were retained;
 - d. the final inventory was constructed and was sent to members of the sample drawn for the present study.
- i. Item Content:

In order to develop appropriate survey questions, an item

TABLE I
QUESTIONNAIRES AND PSYCHOLOGICAL TESTS EMPLOYED IN THE STUDY

Instrument	Variable	Source
1. Sex-Role Inventory:		
SRI - Section A	Biographical data	Schmidt, 1972
SRI - Section B	Early childhood data	Schmidt, 1972
SRI - Section C	Sex-Role attitudes	Schmidt, 1972
SRI - Section D	Dissonance related to life-style decision	Schmidt, 1972
SRI - Section E	Sex-Role preference	Schmidt, 1972
SRI - Section F	Self-Evaluation	Schmidt, 1972
2. Study of Values	General evaluative attitudes	Allport-Vernon-Lindzey, 1960
3. Edwards Personal Preference Schedule	Manifest needs	Edwards, 1953
4. Security-Insecurity Inventory	General level of insecurity	Maslow, 1952

pool was formed. The content of each item appeared to tap information relevant to the questions posed for study. Item content was derived from a variety of different sources including works discussed in Chapters I and II such as: Carisse, 1970; Festinger, 1957, 1964; Haavio-Mannela, 1970; Kaley, 1971; Kammeyer, 1964; Kitay, 1970; Komarovsky, 1946; Lambert, 1971; Lipman-Blumen, 1972; Tavis, 1971;

Zajonc, 1970. Those items considered most relevant were used to form a preliminary questionnaire. All items from the item pool could not be used in consideration of economy of length. Items were selected or discarded on the basis of ratings of yes (this rationally appears to tap the relevant information) or no (this rationally appears to measure some other concept), made by three experts. All items were typed on cards. Each rater was asked to consider every item in the pool. Only those items agreed upon were retained. These items were used to construct a preliminary survey form.

ii. The Preliminary Form:

The preliminary form consisted of a page of instructions plus the following sections:

- a) Section A - biographical data. This section consisted of twenty-five questions pertaining to facts regarding age, marital status, number of children, ethnic origin, religious affiliation, education level, etc.
- b) Section B - homelife as a child. This section presented questions about the respondents' childhood. Information requested included questions about birth-order, feelings of closeness to parents, presence of both parents in the home, parents' educational level, whether father or mother made major family decisions, and father's usual occupation.
- c) Section C - sex-role attitudes. Extensive time and research was expended developing items for this section. An approach similar to that developed by Likert (1967, p. 90) was used.

First, the attitude statements were collected to form the item pool.

For the purpose of this study an attitude was defined as follows:

"Attitudes are learned predispositions to respond to an object or class of objects in a favorable or unfavorable way (Fishbein, 1967, p. 257)." Attitudes are affective - the expression of people's evaluations. As Allport points out: "Since an attitude is always directed toward some object, it may be defined as a state of mind of the individual toward a value. There are numerous attitudes corresponding to every social value. There are also numerous possible values for any single attitude (1967, p. 6)." This suggests the inseparability between attitudes and values. The attitude dimension under consideration here ranged from sex-role statements that were tradition-oriented to those that were liberation-oriented. In the preliminary questionnaire, only those items which appeared to directly tap this dimension were retained. In relation to each statement, five response possibilities were given: strongly agree, somewhat agree, no opinion, somewhat disagree, and strongly disagree. Subjects were asked to check one response per item. This resulted in a score for each statement from 1 to 5. A score of either 1 or 5 was consistently favorable or unfavorable, however, the continuum was reversed for about half of the statements. This simply means that about fifty percent of the statements in Section C were worked so that a strongly agree response indicated a favorable reaction to the issue in question, while the other fifty percent of the statements were worded so that a strongly agree response indicated an unfavorable response. Items were ordered randomly throughout this

section to limit tendencies toward response set.

A total score for Section C (T) or (L) was given as an index of the respondent's support of either Traditional sex-role attitudes or Liberationist sex-role attitudes. The total score was determined as follows:

- 1) by reversing the scores given to those items where a (1) or (2) response indicated agreement with the Traditional point of view to a code of (4) or (5). This resulted in high score responses (4 or 5) indicating support for tradition, while low score responses indicated support for liberationist views.
- 2) the total score for Section C was the sum of all the scores for the separate items. The higher the total score, the more traditional the response pattern. The lower the total score, the less traditional (liberationist) the response pattern.
- d) Section D - sex-role related tasks in the family. Section D was initially designed to allow respondents to express feelings of conflict regarding actual sex-role behaviors, or related decisions, involved in their own family situations. Nine questions dealing with responses of conflict, no-conflict and satisfaction-dissatisfaction were presented. About half of the questions applied to working women, while the rest applied to non-working women. Conflictual responses were considered to reflect inner turmoil in light of

Festinger's theory of cognitive dissonance (1957). This dimension was also tapped somewhat by Section E.

- e) Section E - sex-role preferences. In this section, sex-role preferences were considered in relation to actual performance of household and family-care tasks. Each question asked who actually did the task, i.e. preparation of meals, and who the respondent would prefer to do the task. Eight response possibilities were given in relation to who performed the task:

- 1) almost always my husband
- 2) sometimes my husband
- 3) exactly half and half
- 4) shared spontaneously
- 5) usually myself
- 6) sometimes myself
- 7) outside help and myself
- 8) outside help

(see Appendix C for a more complete description of this section). A response was defined as dissonant, if there was a discrepancy between the actual sex-role behavior and the preference of who should perform the task. Therefore, dissonant elements consisted of the actual situation in opposition to the preferred situation regarding each task.

- f) Section F - Section F asked each respondent to rate herself on a sex-role attitude scale from very traditional to very

liberationist. Space was left for comments of the respondent regarding the inventory, its strengths and its weaknesses.

iii. Pilot Study:

A pilot project was begun in January, 1972. The purpose of the project was to determine the reliability of the survey form, in particular Section C, as well as to establish further evidence of the content validity of the items.

A test-retest procedure was used. Twenty women were contacted by telephone and letter and invited to participate in the pilot study. Ten of these women had defined themselves as traditional in terms of both sex-role attitudes and relevant behavior. The other ten women were active in the Women's Liberation Movement, and defined themselves as liberationist in terms of both sex-role attitudes and related behavior. All women had one or more university degrees which would allow them to pursue a professional career. About half of the twenty women worked inside the home while the others were working outside the home within a profession or were in post-graduate training. Seventeen of the women had children.

Each participant was asked to complete the preliminary form in the following way:

- a) as indicated by the instructions regarding each section,
- b) to then re-consider items in Section C and classify each item in terms of sex-role attitude content. Three categories were used; 1) L - Liberationist; 2) A - Ambiguous (the item did not tap this dimension); 3) T - Traditional;

- c) to write comments in the margin and in the space provided on the last page to suggest ways of improving item content, test format, etc.

Forms were mailed or individually handed out to each subject. Following completion, the forms were returned by mail or collected by the researcher. Each person was told that she would be contacted within three weeks to complete the final part of the pilot study.

Three weeks later, participants were asked to re-do an identical form using a procedure the same as that outlined in the first session. All respondents completed the second testing and returned the forms. Each participant was thanked for her assistance with the project.

Survey forms were collected, coded and the proper tabulations recorded on computer cards. For Section C, a total score was determined. Item content evaluations were scored as 1, 2, or 3, Liberationist, Ambiguous, or Traditional. Forms were matched by code number and correlations between responses from the two sessions were run. A test-retest reliability of $r = .975$ (Kr 20) was determined in relation to the total score in Section C. This suggested that this portion of the test was measuring what it intended to measure with a high degree of consistency.

The item content evaluations were analyzed to determine whether the respondents agreed with the content classification of the researcher. Only those items where there was complete agreement as to the attitude dimension being measured were retained. Suggestions regarding the need for improved sentence structure were heeded.

Since biographical data sections showed response consistency between test and re-test forms, questions were retained for the final inventory. The format for Sections B, D, and E were altered in accord with suggestions made by the pilot study group.

iv. The Final Test Form:

A final form, the Sex-Role Inventory, was developed in consideration of the findings of the pilot project. This became the copy used in the present study. A copy of this form is included in the Appendices. As previously stated, Section A remained similar in item content to that of the preliminary form. However, the format was altered to be consistent with that used throughout the final questionnaire. The new format had been adopted to facilitate the scoring and tabulation of responses. The simpler style facilitated accuracy in these procedures thereby limiting this as a large source of error.

Several of the questions formerly situated in Section A appeared more appropriate to Section B which was designed to explore early childhood factors. This section now consisted of twelve items.

Section C was reduced from fifty-nine to fifty-five attitude statements. Statements that were retained differentiated between the known traditionalists and the known liberationists. Scoring of the final form was similar to that of the initial form.

The total score for Section C placed respondents in three groups regarding a traditional sex-role orientation and a liberationist approach. These were the traditionalists (T), the middle group (M), and the liberationists (L). The score in C was determined by summing the scores

for the separate items. The higher the score, the more traditional the response pattern. The lower the score, the more liberationist the response pattern.

Section D was re-designed somewhat with items that seemed confusing left out. Two scores were determined from this section as indicators of the presence of cognitive dissonance, or the 'conflict' between two important sex-role related issues in a respondent's life. One total score was derived by summing responses indicating dissonance on those items which applied to working women only. A second total score was similarly determined in consideration of those items applicable to non-working women only.

Section E of the final inventory was markedly different from that of the preliminary forms both in instructions for completion, and in the format of items and response choices. The pilot project revealed some confusion on the part of subjects as to the nature of the task required. Therefore, in consultation with members of the dissertation Committee and other qualified researchers, the new form was developed. The basic concept of tapping dissonant elements in relation to sex-roles, in terms of tasks necessary to home and family was retained. Respondents were again given eight alternative answers for each item. Participants were first asked to state who actually performed a particular task in their own home situation and then asked to re-consider the task and to state who they would prefer to do it. Dissonance was defined in terms of the number of discrepancies between who actually performed the task and who the respondent would prefer to look after it. No attempt was made to determine whether the respon-

dent moved from an actual traditonal situation to a preferred non-traditional or liberationist state, or vice versa. The intent was primarily to discern those elements which were opposed and which according to Festinger (1957) would leave the person in a dilemma.

Section F of the final questionnaire also varied in structure from that in the initial form. Here, respondents were asked to:

- 1) rate where they actually felt they stood in terms of their present sex-role behavior on a scale from very traditional to very liberationist;
- 2) rate where they would prefer to be in relation to this scale.

As stated earlier, the Sex-Role Inventory was used in Part I of the present investigation. Each member of the sample chosen was forwarded a copy of the final form along with a letter inviting the person to participate in the survey. Included in the package was a self-addressed, stamped envelope to be used for the return of the completed inventory. An I.D. number was printed on each form to protect the anonymity of the respondent.

v. Survey Procedure:

Subsequent to mailing out the survey forms, the following procedure was carried out:

1. two weeks later a letter was forwarded to all those persons who had not as yet returned their inventory;
2. following this, each participant was telephoned and asked if they had received the inventory. A request was made that they return completed forms;
3. a second reminder was forwarded to those who had not as yet returned completed forms;

4. a further attempt to solicit the return of inventories was made by once again telephoning the persons involved;
5. a notice appeared in Folio, the University of Alberta, Edmonton, Faculty newsletter, to further remind people to return the survey forms;
6. the re-issuance of forms that had been lost, misplaced or inadvertently destroyed occurred approximately six weeks after the inventories had been first mailed.

After the completed inventories had been returned, each form was scored and coded. Tabulations were appropriately entered on IBM card format sheets and were punched on computer cards.

Each of the participants who had fully completed the Sex-Role Inventory and who was in an 'intact' marriage was contacted both by letter and by telephone for followup. The followup procedure required each person to complete an assessment battery. As previously noted, this consisted of the following questionnaires: 1) Study of Values (Allport, 1960); 2) Security-Insecurity Inventory (Maslow, 1952), and the 3) Edwards Personal Preference Schedule (Edwards, 1953). Respondents were required to complete the tests in this sequence.

2. The Study of Values (Allport, Vernon, Lindzey, 1960);

Allport felt that people are known best through the awareness of the kind of future they are moving toward. This, he stated, rests primarily with a comprehension of each individual's values (Allport, 1965, p. 452). For the purpose of the present study, values were viewed as inclusive general attitudes which place things and behaviors

on a continuum of approval-disapproval. This supports Allport's definition wherein "A value is a belief upon which a man acts by preference (1965, p. 454)." Allport felt that value systems were closely associated with other basic elements of personality. In constructing the Study of Values, this basic premise was kept in mind.

The test was designed to measure personality in terms of six basic interests or motives; the theoretical, economic, aesthetic, social, political and religious:

1. Theoretical: The theoretical man's dominant interest is the discovery of truth. His chief aim is to order and systematize his knowledge. Characteristically, his attitude is one of objective observation and reasoning rather than evaluative appreciation.

2. Economic: The economic man is interested in the useful. He is the practical one, looking for the functional above all. Other values will be viewed by him in the light of this attitude. His relations with others will be on the basis of a comparison of wealth, his relation with God will be that of a receiver of gifts, his appreciation for the artistic will be in utilitarian terms.

3. Aesthetic: This type sees the highest values in form and harmony. Each individual experience in life is to be prized for itself, for its perfection of grace, symmetry or fitness. The aesthetic man values the characteristic identity of all life's events as well as of each person encountered.

4. Social: The social value is characteristic of the man who loves people, not as means to a personal end but for themselves.

Consequently, he is unselfish, sympathetic and altruistic. The philanthropic aspect of love is the one measured by this instrument.

5. Political: The main interest of the political man is power. He seeks to dominate and win renown. His motivation lies in the wielding of a certain influence among his peers. Leaders in most fields generally tend to be this type of man.

6. Religious: The religious man's concern is for unity. He is mystical and sees himself as a part of a cosmic whole, extending to all spheres of life. Spranger (1928) defines the religious man as one "whose mental structure is permanently directed to the creation of the highest and absolutely satisfying value experience". Of these men, some are "immanent mystics" who find a religious experience by withdrawing from life and seeking the divine in a vertical movement toward a higher reality (Allport, Vernon, Lindzey, 1960, p. 5).

These classifications were based on the work entitled Types of Men by Edward Spranger (1928). This work was a presentation of Spranger's ideal types of men. No one person belonged exclusively to one type or the other. However, each person was thought to organize his life around one of these value-dimensions.

After reviewing various possible measures, the Study of Values was chosen as useful for the present research due to the following reasons:

1. it was thought that the exploration of general value orientations would add depth to the information gained as a result of the more specific focus of the Sex-Role Inventory, this

choice found support in the works of: Cantril and Allport (1933), who demonstrated that general evaluative attitudes influence the activities of everyday life (p. 74); Nimkoff and Gregg (1958), who in a study of nurses found a relationship between general values and marital adjustment; Piche (1968) who pointed out that general values were related to the life-style and commitment made by women in religious orders; and Didato and Kennedy (1956, p. 231), who in their study of 230 male and female college freshman, used the Mf scale to identify masculine and feminine traits in conjunction with the Study of Values to determine the relationship between personal values and gender identity. They found that 'masculine' males tended to differ from 'feminine' males on all six value scales, while 'feminine' females were higher on two scales, the aesthetic and the religious;

2. the test was standardized on a college population and is therefore useful in terms of an equivalent adult population;
3. norms based on sex differences are presented;
4. it was designed for use with normal rather than abnormal populations;
5. it was easily administered and could be self-scored;
6. the content of the items was personally non-threatening.

This lowered the tendency for respondents to falsify answers or to give the most socially desirable response.

The test consisted of a total of forty-five (45) items based on a variety of familiar situations. Part I consisted of thirty (30) statements with four possible response alternatives indicating preference or agreement-disagreement with the item (see Appendix D). Part II consisted of fifteen (15) statements to be ranked according to order of preference on a scale from 4 to 1, most preferred to least preferred. A self-scoring chart was made available with a profile for plotting final scores. Like the EPPS, scores were ipsative and reflected intra-individual differences. This was due to the forced-choice format of the items, i.e., the selection of one alternative precluded the selection of another. The test, therefore measured the relative prominence of the six basic values. The Value Profiles signified that high scores in one or more values resulted in low scores on others. The test was constructed in such a way that a score of 40 was about average for any particular value. Both reliability and validity had been established for the test. The split-half reliability ranged from between .73 and .90 with the test-retest reliability in the range between .77 to .93 (Anastasi, 1968). Its validity has been demonstrated in its ability to differentiate among groups with already known characteristics (Simon, 1970). Simon (1970) also found it valid in its degree of congruency with self-concept.

3. The Edwards Personal Preference Schedule (EPPS):

The EPPS, as are the Study of Values and the Maslow S-I, is an instrument of rational-theoretical derivation (Lanyon and Goldstein, 1971). This suggests that items were derived from the common sense consideration that they seem to tap the behavior in which the test

author is interested. These rational concerns, basic to the development of each of the above tests, were congruent with some theory of personality; for example, Murray's manifest needs (1943); Spranger's Types of Men (1928); Maslow's view of man as self-actualizing (1954, 1962).

The EPPS was designed primarily as an instrument for research and counseling purposes (Edwards, 1959, p. 5). It consists of two hundred and twenty-five pairs of need statements. The paired questions represent fifteen manifest needs (Murray, 1943) resulting in fifteen test scores: achievement (ach), deference (def), order (ord), exhibition (exh), autonomy (aut), affiliation (aff), intraception (int), succorance (suc), dominance (dom), abasement (aba), nurturance (nur), change (chg), endurance (end), heterosexuality (het) and aggression (agg) (see Appendix E).

Need statements were arranged in a matched pair format. The statements within each pair were matched closely on social desirability. Endorsement of one statement from each pair was required. The resulting profile reflected a rank order of needs. This was due to the ipsative nature of the scores. This simply meant that when the sum of the fifteen scale scores was obtained for each respondent these sums were all equal to the same number, 210. This in turn meant that scores on one of the fifteen scales were completely determined by the scores on the other fourteen scales for a particular individual (Edwards, 1970). The strength of each need was relative to the strength of every other need (Anastasi, 1968). In this way, the EPPS is similar to the Study of Values. Three kinds of scores were provided by the EPPS: 1. one

for each need; 2. con- or consistency score which is a check of agreement on fifteen pairs of items that are identical; 3. stability score- the correlation between the score profiles for the two halves of the inventory.

Over three hundred studies had been done to test the usefulness of the EPPS. There was little agreement as to its validity and reliability due mostly to the ipsative scoring system. Some authors argued that one cannot meaningfully develop group or inter-individual norms from ipsative or intra-individual scores (Lanyon and Goldstein, 1971). However, there are separate centile rank norms, based on large samples, for both college men and women (Edwards, 1953).

Koponen (1957) in comparing men and women found that EPPS scores for women were significantly higher on assistance, dependence, association, compliance and self-depreciation. Since it is thought that the adoption of the traditional feminine role demands that women are succorant, non-assertive, nurturant, deferent and affiliative (See; Freidan, 1963; Greer, 1970; Millett, 1970; Morgan, 1970), one can assume that those who vary in their attitudes and behavior regarding tradition, may also vary with regard to these personal attributes. This makes the EPPS relevant here (Holley, 1970; Koponen, 1957; Megaree, 1966).

As in the case with the Study of Values; the EPPS can be administered in one setting, can be given in the context of a group setting or to only one person, presents items which are non-threatening to the respondent and is readily scored and interpreted. One of the major strengths of the EPPS rests with its ability to almost completely

eliminate the tendency to answer in the manner perceived to be most socially acceptable. This lowers the possibility of faking the results (Edwards, 1957). As a research tool, in the study of personality, the EPPS has proven its utility. Therefore, it was included among the tests in the assessment battery used for the followup portion of the present study.

4. The Security-Insecurity Inventory:

The Security-Insecurity Inventory (S-I) was developed as a result of Maslow's clinical investigations in relation to mental health (Maslow, 1952). Hanawalt (1970, p. 810) pointed out that the S-I grew out of research with an earlier form developed by Maslow called the Social Personality Inventory for Women.

The S-I was designed to measure the feeling of security defined by Maslow (1952) as one of the most important aspects of mental health. Security-Insecurity is derived in terms of fourteen sub-syndromes listed in Table I of the S-I Manual (1952). Each sub-syndrome is stated in terms of the insecure response as opposite to the secure response. For example, in considering the first sub-syndrome: 1) Insecurity: Feeling of rejection of being unloved, of being treated coldly and without affection, or of being hated, of being despised; is opposite to: I) Security: feeling of being liked or loved, of being looked upon with warmth (Maslow, 1952).

The S-I items were drawn from statements of subjects clinically defined as secure or insecure. The inventory was composed of seventy-five (75) items. Each set of twenty-five (25) questions was organized in a manner that they could be administered as an abbreviated form

a person who tested low in S-I and was also lacking self-esteem would demonstrate tendencies toward passivity and withdrawal. Maslow also stated that he found that in Catholic women, low self-esteem was joined with high security.

Great care and precision went into the construction of the S-I (Gough, 1948; Hanawalt, 1970; Maslow, Hirsh, Stein and Honigman, 1945; Webster, 1970). The reliability is satisfactory and is likely to remain in the high 80's (Webster, 1970). Considering the complexity of what it is measuring and the brevity of the test, Webster (1970) pointed out that this is high enough for most purposes. Little evidence of validity is presented. Maslow cites it as clinically valid (1952). Hanawalt (1970) and some of his students carried out some unpublished validity studies in 1958. They concluded that the validity was about as good as could be expected.

The test was used in the present study for reasons stated earlier as well as the following: 1. the chief use of the test has been as a research tool used mainly in a general survey procedure. This made it useful in the present work as well; 2. the test is short, self-administering, easily scored and non-threatening to respondents; 3. Maslow (1952) realized the relationship between security-insecurity and feelings of inner turmoil. This is relevant to our exploration of feelings regarding discrepancies between a person's actual sex-role behavior and statements of preference in this regard.

C. Final Investigation Procedures:

All one hundred and fifty-one (51) subjects who had completed Part I, the Sample Survey, were contacted to complete the followup

of the complete test. Three response categories were given: "Yes", "No", or "Cannot Say". Maslow's original scoring system was unnecessarily complex.

Gough (1948) developed a simpler scoring procedure by assigning -1 to all responses indicating insecurity, +1 to all security responses, and 0 to the cannot say category. A stencil was developed to facilitate simple scoring which resulted in the total score being equal to the sum of all the insecure responses. Gough (1948) tested his system in relation to Maslow's and found a correlation between the two of .957 for the positive weights and -.985 for the negative weights. This indicated that almost identical results were achieved by the two methods. It is this method that was adopted in the present study and that is most generally used in research.

In his investigation with high-school students, Gough (1948) found that women with masculine tendencies did not experience as great social disapproval as did men with feminine tendencies. This is relevant to the present investigation as it suggests that society is somehow more tolerant of women who adopt sex-role behavior opposed to social expectations than it is of men who do so. The fact that the S-I does tap the individual response of feelings of security-insecurity, in relation to specific social phenomena, i.e. sex-role expectation, makes the instrument relevant here. Gough (1948) also found the S-I test to be unrelated to intelligence, academic performance or socio-economic status in his high-school sample.

Maslow suggested that there was a strong relationship between feelings of security-insecurity and self-esteem. He pointed out that

procedure. One hundred and twelve (112) out of the one hundred and fifty-one (151) formed the final followup sample groups. These people had completed both Part I and Part II of the study. The Sex-Role Inventory as well as the results of the three tests of the psychological assessment battery provided the data for this group. The followup tests were administered in the manner described by the test manuals. Test scores were also derived according to the test manual procedures or were determined in accordance with methods discussed earlier in this chapter. Test results were entered in IBM computer cards to be used in the data analysis.

Subsequently, computer calculations were made consisting of chi-squares, t-tests and analysis of variance. Frequency distributions were also derived to summarize biographical data.

Members of the sample survey, $n = 151$, were divided into subsample groups, as discussed in Section III, Chapter III, for the purposes of comparison. Only data obtained from the Sex-Role Inventory was complete for this group and provided the scores for subsequent analysis. The findings from Part I were treated as distinct from the results obtained from the followup sample group, $n = 112$.

Since both Sex-Role Inventory scores and scores from the psychological assessment battery were available, a more in-depth analysis could be made of this group. Appropriate statistics were determined for both situations and are discussed in detail in Chapter IV.

The significance level for all statistical analysis was set at $p \leq .05$.

V. DEFINITIONS - OPERATIONAL

- cognitive dissonance
- for the purpose of the present study, cognitive dissonance is defined as the expression of the individual that she is living within one life-style, but preferring to have chosen or to be living in a value opposed life-style - i.e. as in the case of a respondent who's sex-role was defined as that of the traditional wife with preferences to be living in a more liberationist mode; the importance of the dissonant elements was defined in terms of the frequency of dissonant responses, i.e. the number of times the respondent preferred a sex-role that was value opposed to the role which they were currently performing. Tradition-oriented sex-roles were defined as value-opposed to liberation-oriented sex-roles.
- equality (sexual)
- "... a socially androgynous conception of the roles of women and men in which they are equal and similar in such spheres as the intellectual, political and occupational interests and participation, complementary only in spheres dictated by physiological differences between the sexes (Rossi, 1965)."
- feminine mystique
- denotes the congruence of attitudes and values that defines a woman solely as a function of someone else (her husband and children) and something else (her home-making activities) (Mordecai J. Pollack, 1971).
- life-style
- the personal expression of cultural beliefs, values and attitudes.
- passive
- for the purpose of this study, passive is used to indicate a submissive, deferent, patient, amenable posture in life.
- professionally-trained
- for the purpose of this study, a professionally-trained woman is defined as one who had been accredited by, had

professionally-trained
(continued)

- membership in, or was actively employed in a profession.

sexual politics

- the view of the relationship between the sexes in a political light, i.e. a power-structured relationship whereby one group is controlled by another (Millett, 1970, p. 23).

sex-role preference

- the desire to adopt certain gender-defined behaviors. For the purpose of this study, sex-role preferences were defined in terms of tradition-oriented or liberationist-oriented preferences for culturally defined gender-related roles.

sex-role attitude

- an expression of support, non-support for gender-related role concepts, expectations or behaviors.

CHAPTER IV

INTRODUCTION:

The present study was exploratory rather than confirmatory. Here the author was looking for relationships and differences among the variables. Several important discoveries were made. Out of these findings, have emerged hypotheses which may be explored in future research.

The purpose of the present chapter is to present the findings. The results obtained were organized with respect to the sequence of questions presented in Chapter III. Tables were divided into those dealing with information related to Part I, the Sample Survey, and those dealing with Part II, the follow-up phase.

SAMPLE SURVEY RETURNS, BIOGRAPHICAL CHARACTERISTICS AND BACKGROUND INFORMATION:

According to Travers (1969) our response sample size of $N = 151$ (52%), used in the present study for the data analysis, can be considered an adequate return. The distributions of biographical data from Section A of the SRI are presented in Table 2. Several of the observations discussed in the text are starred in the table.

It is interesting to note that almost 45% of the people included in the sample were in their first seven years of marriage, with approximately 60% of the total group being between the ages of 20 to 34 years.

This suggests that the majority of respondents were young women living within the first decade of their first marriage. This factor may have influenced the findings in the present study. This implies

that future work should control for age to account for any effect on results. The sample was largely protestant and upper middle class. Socioeconomic status is defined by sociologists according to the husband's occupation and level of income (Mehlman and Fleming, 1963). Among husbands of sample members, 81% were professional or managerial with 74% earning \$10,000 or more per annum and 37% earning \$15,000 or more yearly. It is interesting to note also that the respondents' occupational and income potential were high. Among those who were presently working or had worked in the past, each person had one or more degrees, 55% reported income potential or were presently earning \$10,000 or more per annum, with 37.8% at \$15,000 or above yearly. Although all the women were professionally trained and fell into professional occupational categories, the wives who were working or who had worked earned less than their similarly trained husbands. Only 4% of the respondents reported incomes of \$19,000 or more, while 25.8% of the husbands were at this income level. It is also noteworthy that considering the total group, over half of the families relied solely on the husband's income for financial support.

Relatively few families had three or more children. Although the majority of participants were Canadian-born, the ethnic backgrounds of their parents showed greater variation. About half of both the parents were of English, Irish or Scottish descent.

In terms of how the 151 women delegated the major part of their time, 25.2% were homemakers while 70.9% were employed outside the home on either a full-time or part-time basis. Fifty-seven percent

ONE-WAY FREQUENCIES FOR SECTION A ON THE SEX-ROLE INVENTORY

(N = 151)

#	Question	Freq. (N)	Rel. Freq. (%)	#	Question	Freq. (N)	Rel. Freq. (%)
A ₁	What is your present marital status?			A ₅	What is your religious preference?		
	1) first marriage	151	100.0		1) Protestant	93	61.6
	Total	151	100.0		2) Catholic	24	15.9
A ₂	If you are married, how many years have you been in the present marriage?				3) Jewish	3	2.0
	1) 1 - 3 years	26	17.2		4) Unitarian	6	4.0
	2) 4 - 7 years	41	27.2		5) Mormon	0	0.0
	3) 8 - 11 years	27	17.9		6) atheist or agnostic	17	11.3
	4) 12 - 15 years	14	9.3		7) other	8	5.3
	5) 16 years or more	43	28.5		Total	151	100.0
	Total	151	100.0	A ₆	What is the country of your birth?		
A ₃	How many male children do you have?				1) Canada	122	80.8
	1) 0	80	53.0		2) Ukraine	1	0.7
	2) 1	36	23.8		3) Germany	2	1.3
	3) 2	23	15.2		4) India	0	0.0
	4) 3 or more	12	7.9		5) Scandinavia	0	0.0
	Total	151	100.0		6) England	11	7.3
A ₄	How many female children do you have?				7) France	0	0.0
	1) 0	77	51.0		8) China	0	0.0
	2) 1	47	31.1		9) other	15	9.9
	3) 2	17	11.3		Total	151	100.0
	4) 3 or more	10	6.6	A ₇	If born outside Canada, how long have you lived here?		
	Total	151	100.0		1) 1 year or less	0	0.0
					2) 2 - 6 years	5	3.3
					3) 7 - 11 years	6	4.0
					4) 12 years or more	18	11.9

#	Question	Freq. (N)	Rel. Freq. (%)	#	Question	Freq. (N)	Rel. Freq. (%)
A ₇	5) Canadian	122	80.8	A ₁₁	What degree do you hold?		
	Total	151	100.0		1) first degree	108	71.6
A ₈	What is the ethnic background of your father?				2) second degree	33	21.9
	1) Ukrainian	12	7.9		3) third degree	10	6.6
	2) German	17	11.3		Total	151	100.0
	3) East Indian	0	0.0	A ₁₂	At the present time the major part of your time is spent:		
	4) Dutch	1	0.7		1) as a full-time homemaker	38	25.2
	5) Scandinavian	7	4.6		2) as a homemaker with a part-time job in your profession	21	13.9
	6) English, Irish, Scottish	83	55.0		3) as a homemaker with a full-time job in your profession	64	42.4
	7) French	9	6.0		4) as a full-time professional	22	14.6
	8) other	22	14.6		5) other	6	4.0
	Total	151	100.0		Total	151	100.0
A ₉	What is the ethnic background of your mother?			A ₁₃	Did you work in your professional field:		
	1) Ukrainian	10	6.6		1) before marriage	14	9.3
	2) German	19	12.6		2) before marriage and continued during marriage	98	64.9
	3) East Indian	0	0.0		3) during marriage but before children	27	17.9
	4) Dutch	1	0.7		4) during marriage but only after children were in school	7	4.6
	5) Scandinavian	8	5.3		5) not at all	5	3.3
	6) English, Irish, Scottish	82	54.3		Total	151	100.0
	7) French	8	5.3	A ₁₄	If you are working as well as caring for a family, do you work for:		
	8) other	23	15.2		1) financial reasons	6	4.0
	Total	151	100.0		2) financial reasons and personal enjoyment	58	38.4
A ₁₀	What is your age?						
	1) 20 - 24 years	12	7.9				
	2) 25 - 29 years	43	28.5				
	3) 30 - 34 years	31	20.5				
	4) 35 - 44 years	31	20.5				
	5) 45 - 50 years	15	9.9				
	6) 51 years or more	19	12.6				
	Total	151	100.0				

#	Question	Freq. (N)	Rel. Freq. (%)
A ₁₄	3) personal enjoyment	18	11.9
	4) other	14	9.3
	0) not working	55	36.4
	Total	151	100.0
A ₁₅	Do you have preschool children?		
	1) yes	48	31.8
	2) no	103	68.2
	Total	151	100.0
A ₁₆	If you are working and have preschool children, where do they stay during the day?		
	1) day-care	2	1.3
	2) kindergarten	1	0.7
	3) babysitter - in baby-sitter's home	7	4.6
	4) family relative (sister, grandmother, etc.)	3	2.0
	5) other	3	2.0
	0) those without preschool children	120	79.5
	Total	151	100.0
A ₁₇	Are you satisfied with these child-care arrangements?		
	1) very satisfied	21	13.9
	2) somewhat satisfied	9	6.0
	3) somewhat dissatisfied	2	1.3
	4) very dissatisfied	0	0.0
	0) without preschoolers	119	78.8
	Total	151	100.0

#	Question	Freq. (N)	Rel. Freq. (%)
A ₁₈	Do you approve of public day-care facilities?		
	1) strongly approve	80	53.0
	2) somewhat approve	56	37.1
	3) somewhat disapprove	5	3.3
	4) strongly disapprove	5	3.3
	0) no opinion	5	3.3
	Total	151	100.0
A ₁₉	Whether you are presently working or not, what is your husband's attitude toward your working?		
	1) he insists on it	4	2.6
	2) he strongly approves	81	53.6
	3) he somewhat approves	28	18.5
4	4) he's neutral or indifferent	23	15.2
	5) he somewhat disapproves	10	6.6
	6) he strongly disapproves	5	3.3
	7) he forbids it	0	0.0
	Total	151	100.0
A ₂₀	What is the occupation of your spouse?		
	1) professional: MD, PhD, LLB	41	27.2
	2) school teacher	53	35.1
	3) social worker, counselor	0	0.0
	4) other professional	0	0.0
	5) manager, administrator	28	18.5
	6) student	10	6.6
	7) technical	9	6.0
	8) clerical, sales	0	0.0
	9) other	10	6.7
	Total	151	100.0

#	Question	Freq. (N)	Rel. Freq. (%)	#	Question	Freq. (N)	Rel. Freq. (%)
A ₂₁	What is his approximate annual income?			A ₂₅	If so, which one?		
	1) \$3,000 - \$5,000	6	4.0		1) Social Credit	0	0.0
	2) \$6,000 - \$9,000	23	15.2		2) Progressive Conservative	11	7.3
	3) \$10,000 - \$14,000	51	33.8		3) Liberal	13	8.6
	4) \$15,000 - \$18,000	23	15.2		4) New Democratic Party	2	1.3
	5) \$19,000 or more	39	25.8		5) other	0	0.0
	0) less than \$3,000	9	6.0		0) no political affiliation	125	82.8
	Total	151	100.0		Total	151	100.0
A ₂₂	What is your approximate annual income?			A ₂₆	Would you describe your political views as:		
	1) \$3,000 - \$5,000	24	15.9		1) radical	5	3.3
	2) \$6,000 - \$9,000	29	19.2		2) liberal	74	49.0
	3) \$10,000 - \$14,000	40	26.5		3) conservative	54	35.8
	4) \$15,000 - \$18,000	17	11.3		4) none of these	17	11.3
	5) \$19,000 or more	6	4.0		0) other	1	0.7
	0) less than \$3,000	35	23.2		Total	151	100.0
	Total	151	100.0	A ₂₇	To which other groups do you belong? First choice:		
A ₂₃	Whose income provides the primary base for family and home support?				1) local community group	11	7.3
	1) husband's salary	86	57.0		2) charitable organization	2	1.3
	2) wife's salary	14	9.3		3) church	32	21.2
	3) husband and wife together	51	33.8		4) female auxiliary	2	1.3
	Total	151	100.0		5) professional association	64	42.4
A ₂₄	Are you a member of a political party?				6) cultural/arts organization	11	7.3
	1) yes	25	16.6		7) social action/environmental group	11	7.3
	2) no	126	83.4		8) other	11	7.3
	Total	151	100.0		0) no affiliation	7	4.6
	Total	151	100.0		Total	151	100.0
	Total	151	100.0	A ₂₇	Other groups? Second choice:		
	Total	151	100.0		1) local community group	11	7.3

#	Question	Freq. (N)	Rel. Freq. (%)
A27b	2) charitable organization	11	7.3
	3) church	21	13.9
	4) female auxiliary	5	3.3
	5) professional association	33	21.9
	6) cultural/arts organization	16	10.6
	7) social-action/environmental group	12	7.9
	8) other	7	4.6
	0) no affiliation	42	27.8
	Total	151	100.0
A27c	Other groups? Third choice:		
	1) local community group	11	7.3
	2) charitable organization	6	4.0
	3) church	4	2.6
	4) female auxiliary	3	2.0
	5) professional association	16	10.6
	6) cultural/arts organization	7	4.6
	7) social-action/environmental group	4	2.6
	8) other	12	7.9
	0) no affiliation	88	58.3
	Total	151	100.0
A28	Do you hold an officer's position in any of these organizations?		
	1) yes	51	33.8
	2) no	95	62.9
	0) no response	5	3.3
	Total	151	100.0
A29	Are you a member or past member of a Women's Liberation Group?		

#	Question	Freq. (N)	Rel. Freq. (%)
	1) yes	1	0.7
	2) no	150	99.3
	Total	151	100.0
A30	Would you like to join a Women's Liberation Group in the future?		
	1) yes	15	9.9
	2) no	135	89.4
	0) no opinion	1	0.7
	Total	151	100.0

of the total group were working as full-time professionals. Of those people who were working, only 4% reported that they worked for financial reasons alone; while 11.9% reported that they worked purely for personal enjoyment.

Considering those women with children, 48 had preschoolers in the home: of those who were working mothers, only three people utilized day-care or kindergarten facilities while the remainder made other child-care arrangements. Twenty-one mothers were very satisfied with these arrangements while eleven were less than completely content in this regard. It is appropriate to point out here that although the actual usage of public child-care centers was sparse, 70% of the total sample expressed approval of such facilities. In Edmonton, the past five years have seen a growth of these centers; however, very few of the accommodations appear to provide high quality, physically healthy and psychologically stimulating environments (Dahm, 1972, discussion). The Status of Women Report (1971) pointed out that good public day-care facilities are few and far between when considering the nation as a whole.

FURTHER DISCUSSION:

According to Dahlstrom (1969), Seigel and Haas (1963), Matthews and Tiedeman (1964) and Rossi (1971), a husband's attitude toward the wife's employment is important with regard to how she feels about pursuing a career. In the present study, it appeared that a majority of the husbands would approve of their wives' desire to work. It is also interesting here that 15% of the husbands were perceived to be

TABLE 3
ONE-WAY FREQUENCIES FOR SECTION B ON THE SEX-ROLE INVENTORY
(N = 151)

#	Question	Freq. (N)	Rel. Freq. (%)	#	Question	Freq. (N)	Rel. Freq. (%)
B ₁	When you were a child, how many other children were in your family?				3) father only lived in the home	0	0.0
	1) 0 - 1	60	39.7		4) did not live with parents	0	0.0
	2) 2 - 3	68	45.0		Total	151	100.0
	3) 4 - 5	14	9.3	B ₅	What level of education had your mother completed?		
	4) 6 or more	9	6.0		1) elementary school	28	18.5
	Total	151	100.0		2) some high school	34	22.5
B ₂	In your family were you born:				3) high school	32	21.2
	1) first	54	35.8		4) some post-secondary training	41	27.2
	2) second	38	25.2		5) university	0	0.0
	3) third or after	20	13.2		6) some graduate work	10	6.6
	4) last	28	18.5		7) Masters degree completed	1	0.7
	5) only child	11	7.3		8) M.D., Ph.D., LL.B., etc.	1	0.7
	Total	151	100.0		9) none of these	4	2.6
B ₃	When you were a child, did you feel:				Total	151	100.0
	1) closer to father	27	17.9	B ₆	When you were a child, did your mother work outside the home?		
	2) closer to mother	56	37.1		1) worked full-time throughout my childhood	11	7.3
	3) equally close to both	58	38.4		2) worked part-time throughout my childhood	15	9.9
	4) none of these	10	6.6		3) did not work while children were young	20	13.2
	Total	151	100.0		4) did not work outside the home at all	105	69.5
B ₄	Throughout most of your childhood:				Total	151	100.0
	1) both parents lived in the home	146	96.7				
	2) mother only lived in the home	5	3.3				

#	Question	Freq. (N)	Rel. Freq. (%)	#	Question	Freq. (N)	Rel. Freq. (%)
B ₇	If your mother worked outside the home, do you feel that she was satisfied with her job?			B ₁₁	What was your father's usual occupation?		
	1) yes	36	23.8		1) professional: M.D., Ph.D. LL.B.	8	5.3
	2) no	6	4.0		2) school or college teacher	13	8.6
	3) no response	109	72.2		3) other professional	19	12.6
	Total	151	100.0		4) manager, administrator, proprietor	18	11.9
B ₈	If your mother worked outside the home, do you feel that she was satisfied with the amount of time free for her family?				5) farmer	34	22.4
	1) yes	31	20.5		6) own business	27	17.9
	2) no	12	7.9		7) clerical, sales	5	3.3
	3) no response	108	71.5		8) other	27	17.9
	Total	151	100.0		Total	151	100.0
B ₉	If your mother worked outside the home, do you feel that she was satisfied with her amount of time for a career involvement?			B ₁₂	As a child, was your father the one who made all the major decisions relating to the home?		
	1) yes	37	24.5		1) yes	68	45.0
	2) no	6	4.0		2) no	82	54.3
	3) no response	108	71.5		3) no response	1	0.7
	Total	151	100.0		Total	151	100.0
B ₁₀	If your mother worked outside the home, do you feel that she was satisfied with her amount of time for herself?						
	1) yes	29	19.2				
	2) no	14	9.3				
	3) no response	108	71.5				
	Total	151	100.0				

indifferent to the wife working, while 11% disapproved of it.

Few members from our group belonged to a political party. However, 52% described their political views as radical or liberal. Seven percent were involved in social-action/environmental organizations.

When asked if they belonged to or would like to join a Women's Liberation group, 10.5% were affirmative. It appears, however, that in most cases subjects did not want to identify with the women's movement (see Table 2). However, as noted in Tables 7, 13, and 15, participants often described themselves as liberationist in sex-role attitudes, preferences or behavior.

Section B of the SRI dealt with the respondents' family situations during childhood. Data from these questions are reported in Table 3.

The majority of families consisted of four children or less, while only 6% had six or more children. Seven percent were 'only' children with 35.8% first-born. The majority of the respondents felt equally close to both parents, while 17.9% were closer to their fathers and 37.1% felt closer to their mothers.

Almost all of the respondents were from families where both parents lived in the home throughout their childhood. Few of their mothers worked outside the home while the children were young and only 7.3% worked full-time throughout the respondents' early life. The trend in this regard had changed between the two generations of mother and daughter.

In their homes, as children, 45% of the respondents stated that

father made all the major decisions related to the family while 54.3% stated that, in their family, mother did. One person did not answer this question.

SEX-ROLE ATTITUDES AND SELECTED BACKGROUND INFORMATION:

In Table 4 the mean and standard deviation of the distribution of sex-role attitudes as determined by the total scores in Section C of the SRI have been presented. High scores indicated tradition-oriented attitudes, while low score represented liberation-oriented

TABLE 4
THE MEAN AND STANDARD DEVIATION FROM THE DISTRIBUTION OF TOTAL SCORES
FOR SECTION C OF THE SRI FROM WHICH GROUP I (T) AND GROUP II (L) WERE
FORMED
(N = 151)

Total Minimum Scores for Section C	Total Maximum Scores for Section C	Mean	Standard Deviation
86.00	203.00	144.47	24.88

p<_.05

attitudes. Persons with scores of 157 and above formed Group I (T), $N = 47$; whereas, participants with scores of 131 or less composed Group II (L), $N = 46$. Therefore, these dichotomies were formed from among those persons scoring within the highest 30% and in the lowest 30% of the score range.

Relationships among the dichotomies and levels of significance with regard to chi-square tests of means are described in Tables 5, 6 and 7.

TABLE 5

FREQUENCIES AND PERCENTAGES OF COMPARISONS BETWEEN DICHOTOMIES; GROUP I (T) AND GROUP II (L) VS GROUP III (W) AND GROUP IV (NW)

	Working	Not Working	Row Total
Traditionalist	10	17	27
% Row Total	37.0	63.0	44.3
Liberationist	30	4	34
% Row Total	88.2	11.8	55.7
Column Total	40	21	61
% Column Total	65.6	34.4	100.0

Corrected Chi-Square = 15.28 with 1 degree of freedom. Significance=0.00
 $p \leq .05$

TABLE 6

FREQUENCIES AND PERCENTAGES OF COMPARISONS BETWEEN DICHOTOMIES: GROUP III
(W) AND GROUP IV (NW) VS GROUP V (C) AND GROUP VI (NC)

	Children	No Children	Row Total
Working	34	34	68
% Row Total	50.0	50.0	70.1
Not Working	29	0	29
% Row Total	100.0	0.0	29.9
Column Total	63	34	97
% Column Total	64.9	35.1	100.0

Corrected Chi-Square = 20.18 with 1 degree of freedom. Significance = 0.00
 $p \leq .05$

TABLE 7

FREQUENCIES AND PERCENTAGES OF COMPARISONS BETWEEN DICHOTOMIES; GROUP I(T)
AND GROUP II(L) VS GROUP III(W) AND GROUP IV(NW) CONTROLLING FOR CHILDREN

	Working	Not Working	Row Total
Traditionalist	7	17	24
% Row Total	29.2	70.8	57.1
Liberationist	14	4	18
% Row Total	77.8	22.2	42.9
Column Total	21	21	42
% Column Total	50.0	50.0	100.0

Corrected Chi-Square = 7.88 with 1 degree of freedom. Significance = 0.01
 $p \leq .05$

To determine relationships between these dichotomies and selected biographical data, Kendall's Tau C was applied to the data. Table 8 provides the Tau C as well as the levels of significance. Significance levels suggested the probability that the Tau C was equal to zero. Kendall's Tau C is used in situations where a rank ordering of responses is used. (For a discussion of Kendall's rank correlation statistics, please see Seigel, 1956, 213-229).

In A₂ (see Table 2, p. 96), it appears that length of marriage is significantly related to whether one is Traditionalist (T) or Liberationist (L) in terms of her sex-role attitudes. The relevant contingency table pointed out that the greater number of L's were in categories indicating that they had been in present marriages for seven years or less. The largest number of T's had been married for twelve years or more. The distribution of age is also relevant here. The highest percentage of respondents in the age range between 25 to 29 years were L's. Age was strongly related to whether one was T or L with younger women showing a definite trend toward Liberationist sex-role attitudes.

A highly significant relationship also existed between the number of degrees the subject held and what her sex-role attitude was. Those with fewer degrees tended to be Traditionalist, while a higher percentage of the Liberationists (47%) held advanced degrees. Only 17% of the Traditionalists held a Master's degree, M.D., or LL.B. with none holding a Ph.D. or its equivalent.

TABLE 8

KENDALL'S TAU C AND PROBABILITY LEVELS FROM CONTINGENCY TABLES FOR RELATIONSHIPS
BETWEEN DICHOTOMIES AND RESPONSES TO SELECTED BACKGROUND INFORMATION FROM SECTION A
OF THE SEX-ROLE INVENTORY

#	Question	Gp. I - Gp. II				Gp. III - Gp. IV				Gp. V - Gp. VI			
		(T)		(L)		(W)		(NW)		(C)		(NC)	
		Ken- dall's Tau C	p	N _T	N _L	Ken- dall's Tau C	p	N _W	N _{NW}	Ken- dall's Tau C	p	N _C	N _{NC}
A ₂	How many years have you been in the present marriage?	.156	.013	47	46	-.258	*.000	92	38	.564	*.000	95	56
A ₃₊₄	Number of children?	.323	*.000	47	46	-.434	*.000	92	38	.933	*.000	95	96
A ₁₀	What is your age?	.204	*.002	47	46	-.212	*.000	92	38	.444	*.000	95	56
A ₁₁	What degree do you hold?	-.319	*.000	47	45	-.285	*.000	92	38	-.123	*.013	95	96
A ₁₅	Do you have preschool children?	.338	*.000	47	46	-.304	*.000	92	38	-.472	*.000	95	96
A ₁₈	Do you approve of public day-care facilities?	.398	*.000	46	45	-.076	.105	89	37	.095	*.045	91	55
A ₁₉	Whether you are employed or not, what is your husband's attitude toward your working?	-.475	*.000	47	46	-.492	*.000	92	38	.446	*.000	95	96
A ₂₀	What is the occupation of your spouse?	.107	.065	47	45	.106	*.037	91	33	-.013	.404	94	56
A ₂₁	What is his approximate annual income?	.138	*.029	44	44	-.265	*.000	84	38	.336	*.000	89	53
A ₂₂	What is your appropriate annual income?	.004	.480	27	42	.061	.189	91	6	-.005	.466	63	53
A ₂₃	Whose income provides the primary base for family and home support?	-.307	*.000	47	46	.516	*.000	92	38	-.248	*.000	95	56

p ≤ .05

Probability levels of significant findings are indicated by an asterisk*

Pre-school children tended to belong more frequently to T's than to L's. Six out of the 46 L's had pre-schoolers, whereas almost half, $N = 22$, of the 47 T's did. The relationship here was also highly significant, $p = .000$. In terms of caring for young children, a greater number of L's expressed approval of public day-care than did T's. The significant $p = .002$ suggests that approval of this type of child-care facility is strongly related to one's sex-role attitude with greater approval expressed by the Liberationist women.

Whether or not the husband approves of his wife's working is strongly related to whether she is Traditionalist or Liberationist, $p = .000$. Husbands who approve of the situation are the marriage partners of 77% of Group II (L). Of this group, only two husbands disapproved of their wives being employed. Twenty-eight percent of the husbands of members of Group I (T) approved of such measures.

Level of husband's annual income was significantly related to sex-role attitude. Those women who were Traditional were more likely to have husbands earning \$19,000 per annum, or more (36.4%). The percent of Liberationists with husbands in this income range was about 23%. Tradition-oriented women were almost all supported solely by their husbands (70.2%), while 41.3% of the L's fell into this category. The relationship which existed between being traditional and having the husband provide the basic income for the family was highly significant, $p = .000$.

Table 9 reports Kendall's Tau C's and probability levels for relationships between the dichotomies, T and L, and selected questions

TABLE 9
KENDALL'S TAU C AND PROBABILITY LEVELS FROM CONTINGENCY TABLES FOR RELATIONSHIPS BETWEEN
DICHOTOMIES AND RESPONSES TO SELECTED BACKGROUND INFORMATION FROM SECTION B OF
THE SEX-ROLE INVENTORY

#	Question	Gp. I - Gp. II				Gp. III - Gp. IV				Gp. V - Gp. VI			
		(T)		(L)		(W)		(NW)		(C)		(NC)	
		Ken- dall's Tau C	p	N _T	N _L	Ken- dall's Tau C	p	N _W	N _{NW}	Ken- dall's Tau C	p	N _W	N _{NW}
B ₂	In your family, were you born first, second, third or after, or were you the last or only child?	-.023	.374	47	46	*-.021	.363	92	38	.128	*.010	95	56
B ₄	Throughout your childhood: -both parents lived at home -mother only lived at home -father only lived at home -did not live with parents	-.000	.497	47	46	*.005	.465	92	38	.023	.340	95	56
B ₆	When you were a child, did your mother work outside the home?	.123	*.040	47	46	-.111	*.031	92	38	*-.034	.270	95	56
B ₁₂	As a child, was your father the one who made all the major decisions relating to the home?	-.227	*.001	47	46	.081	.086	91	38	*-.010	.426	94	56

$p \leq .05$

N's indicate the number of cases that gave this response for the situation.

Probability levels of significant findings are indicated by an asterisk*.

from Section B of the SRI. Here, the discussion focuses upon results from relevant contingency tables used to provide data for the statistical test.

Considering birth order, it was found that no significant relationship existed between sex-role attitude and birth order. The trend was for the families of the participants to be relatively small, with 6.5% of the L's and 4.3% of the T's as "only" children. Thirty-four percent of the L's were first-born while a slightly higher percentage (44.7%) of the T's were in this group.

Only one member of the T group had a mother who worked full-time outside the home during her childhood. This was the case for four of the L group. The tendency was for mothers of subjects from both groups to remain in the home while children were young. The significant relationship which exists here suggested that having the mother working outside of the home was related to whether a woman was now Liberationist in her sex-role attitudes.

Fathers of Traditionalists showed a much greater tendency to be the major decision-makers in the home. The relationship between who made the major decision and sex-role attitude was significant at $p = .000$.

By sub-grouping the sample into working (W) (Group III, $N = 92$) and non-working (NW) (Group IV, $N = 38$), comparisons could be made between the dichotomies and selected variables from Sections A and B of the SRI. Tables 8 and 9 provide the Kendall Tau C's and probability levels relevant here. The following discussion presents points of interest drawn from information presented in tabular form.

In considering age, the younger the participant, the greater the tendency to work. Among those women who were working, 48.9% were between the ages of 20 and 29 years. Sixty-five percent were between age 20 and age 34. In regard to women not working outside of the home, 21% were in the first age category while 44% were between 20 and 34 years of age. All women with Ph.D.'s were working. A greater proportion of non-working women had pre-schoolers.

Husband's approval was significantly related to whether the respondent worked or not. Approximately 58% of the non-working women had husbands who were indifferent or disapproving of their going outside the home to work. A significant association existed between whether mother worked and if the respondent was working full-time during the time of the study.

RELATIONSHIPS BETWEEN DICHOTOMIES AND SELECTED VARIABLES FROM SECTION C OF THE SRI:

Table 10 illustrates the relationships between the dichotomies and questions in Section C. For Traditionalists, it is important that the wife support her husband's ambitions, despite possible conflict with her own needs. None of the Liberation-oriented people strongly agreed here and only eight of them expressed any agreement. The relationship between the traditional sex-role attitude of a participant and her supportiveness was highly significant, $p = .000$.

Each of the selected C items was highly associated with the T-L dichotomy. T's more often agreed that children of working mothers are

TABLE 10

KENDALL'S TAU C AND PROBABILITY LEVELS FROM CONTINGENCY TABLES FOR RELATIONSHIPS BETWEEN DICHOTOMIES AND
SELECTED VARIABLES, N = 151

#	Selected Variables	Gp. I - Gp. II		Gp. III - Gp. IV		Gp. V - Gp. VI	
		(T)	(L)	(W)	(NW)	(C)	(NC)
		Kendall's Tau C	p	Kendall's Tau C	p	Kendall's Tau C	p
C ₃	In marriage, the wife should support the husband862	*.000	-.353	*.000	.184	*.000
C ₁₁	Children of working mothers are less well adjusted than those of non-working mothers.	.511	*.000	-.239	*.000	-.110	*.023
C ₁₂	The greater the distinction a woman makes between her role as wife and mother, and her other needs as a person, the more she experiences a sense of inner turmoil.	+.331	*.000	-.147	.007	.096	*.040
C ₁₅	It is difficult for women with children to combine marriage with a career.	.422	*.000	-.316	*.000	.168	*.001
C ₁₉	In the home, men and women should share child-rearing responsibilities equally.	.405	*.000	-.241	*.000	.049	.186
C ₃₉	The most important role in a woman's life is that of wife and mother.	.581	*.000	-.208	*.000	.337	*.000
C ₅₃	Raising children and home-making provides many rewards, but if it is a full-time task, it cannot provide a woman with complete satisfaction.	.281	*.000	-.043	.235	-.213	*.000

p ≤ .05

less well-adjusted than children of non-working mothers. T's showed a strong tendency to see inner turmoil as related to disparity between their personal needs and their role as wives and mothers, as well as, to feel that it is difficult to combine a career with marriage and motherhood. T's showed greater agreement with the idea that a woman's most important role is that of being a wife and a mother, $p = .000$. Consistent with this, being Liberationist was highly related to agreement that both men and women should share child-rearing tasks. L's tended to strongly agree that homemaking and child-rearing were not enough to fill their lives (significantly different from T's at $p = .000$). However, 38.3% of the T's felt somewhat in agreement with this statement.

Whether a woman was working or not was significantly related to all the 'C' questions except for C₅₃ (see Table 10). The fact that a respondent was not working was strongly associated with her view that wives should be supportive of their husbands' career aspirations. Working women more frequently showed disagreement with the statement that children of working mothers were less well adjusted than those of non-working mothers. Not-working was strongly related to agreement that persons who are not congruent between their own needs and those of their wife - parent role are more likely to experience internal dissonance. Not-working was also significantly associated with support for the idea that combining a home and career is difficult, although there was no significant difference between whether a woman worked or not and whether she agreed that full-time wifery and motherhood was a completely satisfying role for women.

TABLE 11

KENDALL'S TAU C AND PROBABILITY LEVELS FROM CONTINGENCY TABLES FOR RELATIONSHIPS BETWEEN DISSONANCE AND
SELECTED BIOGRAPHICAL DATA; CONTROLLING FOR WORK

#	Question	Working			Not Working		
		Kendall's Tau C	P	N	Kendall's Tau C	P	N
A ₂	Length of marriage?	.225	*.020	40	.116	.163	35
A ₃₊₄	Number of children?	.155	.080	40	-.045	.352	35
A ₁₀	What is your age?	.207	*.030	40	.165	.082	35
A ₁₁	What degree do you hold?	-.017	.439	40	.003	.489	35
A ₁₅	Do you have preschool children?	.335	*.001	40	.052	.329	35
A ₁₈	Do you approve of public day- care facilities.	-.026	.410	38	-.088	.233	34
A ₁₉	Whether or not you are presently employed, what is your husband's attitude toward your working?	-.035	.377	40	.129	.139	35
A ₂₀	What is the occupation of your spouse?	-.011	.461	39	.039	.372	35
A ₂₁	What is his approximate annual income?	.009	.471	40	-.002	.493	35
A ₂₂	What is your approximate annual income?	.077	.243	40	.519	--	6
A ₂₃	Whose income provides the base for family and home support?	.009	.466	40	.049	.340	35

More women with children tended to agree that the wife should support the husbands' work ambitions; whereas, there was a significant relationship between not having children in the family and whether respondents agreed that children of working mothers are less well adjusted than those of non-working mothers. A significant relationship existed between having children and the notion that the dual role is difficult to accomplish. Sixty-nine percent of the women without children did not agree that the most important role for women was that of wife and mother, while 58.9% of the mothers felt that the mother-wife role provided some rewards, but as a full-time occupation, was not totally satisfying.

COGNITIVE DISSONANCE AND SELECTED VARIABLES FROM THE SRI:

The results relevant here are presented in Table 11. In considering the relationship between dissonance and length of marriage, responses of non-working women showed no trend toward a significant association. In considering working wives, however, it was found that the longer the marriage, the lower the dissonance, with 55.5% of working women expressing the least amount of dissonance after being in marriages for twelve years or more. Among working women, age was significantly related to dissonance - the older the respondent, the lesser the dissonance. For non-working women, no significant relationship was discovered.

A common public belief is that the more highly educated a woman is, the more tendency she shows toward being generally dissatisfied with her lot (Millett, 1970). The evidence here was that no significant relationship existed between amount of education and dissonance for

TABLE 12
KENDALL'S TAU C AND PROBABILITY LEVELS FROM CONTINGENCY TABLES FOR RELATIONSHIPS BETWEEN DISSONANCE AND
SELECTED BIOGRAPHICAL DATA: CONTROLLING FOR WORK

#	Question	Working		Not Working		
		Kendall's Tau C	P	N	Kendall's Tau C	P
B ₂	In your family, were you born first, second, third or after, or were you a last or only child?	.017	.438	40	.059	.309
B ₄	Throughout most of your childhood: -both parents lived in the home -mother only lived in the home -father only lived in the home -did not live with parents	.083	.227	40	-.007	.478
B ₆	When you were a child, did your mother work outside the home?	.098	.186	40	.157	.093
B ₁₂	As a child, was your father the one who made all the major decisions relating to the home?	.084	.225	39	-.046	.350

either working or non-working professional women. A significant association between dissonance and the number of preschool children in the home was highly significant for working women. More dissonance occurred among those subjects with preschoolers than those without while there was much less overall dissonance reported among working women with no children. An interesting finding which may logically relate to this is that there was no significant association between motherhood and dissonance for either working or non-working respondents. The trend among non-working women, was to disapprove of public child-care facilities.

Although it has been demonstrated in Table 11 that a significant relationship exists between the working and the non-working aspects of respondents with regard to husbands' attitude toward her employment, this does not appear to relate to her experience of dissonance. No significant association existed between amount of dissonance and husbands' approval of the wife's choosing to work among either Group III (W) or Group IV (NW) participants.

Table 12 reported the findings with respect to dissonance and Questions on Section B of the SRI. Considering birth order, it is worthwhile to point out that there was no trend toward a significant relationship between when the woman was born in relation to other family members and dissonance. This held true for both working and non-working persons. Also whether a respondent was dissonant or not was not significantly related to who made the decisions in her family when she was a child.

As noted in Table 13 among working women there was a significant relationship between dissonance and sex-role attitude. Low dissonance

TABLE 13

KENDALL'S TAU C AND PROBABILITY LEVELS FROM CONTINGENCY TABLES FOR RELATIONSHIPS BETWEEN DISSONANCE AND
SELECTED VARIABLES, CONTROLLING FOR WORK

#	Selected Variables	Group III (Working)		Group IV (Not Working)	
		Kendall's Tau C	P	Kendall's Tau C	P
C ₃	In marriage, the wife should support the husband ...	-.169	*.063	-.004	.486
C ₁₁	Children of working mothers are less well adjusted than children of non-working mothers.	-.214	*.026	.078	.256
C ₁₂	The greater the distinction a woman makes between her role as wife and mother, and her other needs as a person, the inner turmoil.	.003	.489	-.022	.425
C ₁₅	It is difficult for women with children to combine marriage with a career.	-.250	*.012	.026	.413
C ₁₉	In the home, men and women should share child-rearing responsibilities equally.	-.050	.207	.122	.152
C ₃₉	The most important role in a woman's life is that of wife and mother.	.039	.361	-.024	.418
C ₅₃	Raising children and home-making provides many rewards, but if it is a full-time task, it cannot provide a woman with complete satisfaction.	.052	.320	.089	.225
	Group I vs. Group II				
	(T) (L)	-.570	.000	.070	.317

p < .05

Significant findings are indicated by an asterix*.

was associated with Liberationist views.

In Table 11, we realized that among working women there is a minor trend toward significance in the relationship between dissonance and husbands' approval of wives' employment outside the home.

The fact that working women also showed a highly significant relationship between dissonance and their attitude that children of working mothers tend to be less well adjusted than those of non-working mothers, supports the findings previously discussed in this chapter. For non-workers, there was a significant relationship between dissonance and whether they agreed with C_{12} regarding role conflict and the experience of inner turmoil. Here, the lower the dissonance, the higher the level of agreement with this item. Both working and non-working groups yielded scores that indicated a significant relationship between dissonance and agreement that the pursuance of the dual role is difficult.

The relationship between sex-role attitude and dissonance was highly significant for working respondents with only a slight tendency in this way evidenced among the non-working women.

SECTION E - AN INDICATOR OF DISSONANCE, COMPARISONS OF GROUP RESPONSES:

Group pairs were compared with regard to who actually performed specified tasks related to home maintenance. Results of the analysis are presented in Table 14. Chi-square tests were used to check for significant differences between the dichotomies in relation to these variables.

Actual preparation of meals was significantly different for Traditional and Liberationist types. The trend for both groups, however,

was that the respondent usually prepared meals in the home. However, this was more frequently the case among the traditional women. Four percent of the T's had husbands who helped with meal preparation; whereas, 26.1% of the L's had husbands who shared this task.

House cleaning duties were often shared with other family members or outside help in both T and L groups. Out of the T's, 48.9% did these tasks alone while 39.1% of the L's performed them by themselves. With regard to shopping for food, there was a trend toward a significant difference between the two groups with L's more frequently sharing food buying with husbands. None of the T's did household and car repairs, while two L's reported doing these tasks alone. Repair jobs were most often shared with other family members or were done by outside help.

Caring for children tasks were usually performed by the mothers in both the T and L groups. However, there was a tendency for more of the husbands of Traditional women (33.3%) than those of the Liberationist group (21.7%) to help with these tasks. This is interesting in light of the earlier findings that L's more often agreed that child-rearing should be shared between both men and women (see Table 10). Actual performance of tasks related to financial matters were shared with husbands in most of the marriages of members of the two groups. When respondents were asked to indicate their level of satisfaction with the way that tasks were actually performed in their home context, a highly significant difference was noted between T's and L's. Tradition-oriented subjects showed a stronger tendency to express satisfaction with the way things were.

In considering Group III (W) compared with Group IV (NW), there

is a significant difference between the groups with regard to who actually prepares meals or does house cleaning tasks. Husbands of working women were much more likely to share the work in both these situations. They also shared in shopping for food and in child-care tasks more frequently than did the husbands of non-working respondents.

Having children in the family resulted in a significantly different task performance situation with regard to meal preparation and house cleaning. Women with children more frequently shared the preparation of meals with the husband, while they showed a greater tendency toward sharing cleaning jobs with other family members or outside help. Among women without children, 51.8% shared household cleaning tasks with husbands with the remaining 21% sharing it with other family members or having it done by outside help.

There was no significant difference between Groups V (C) and VI (NC) regarding level of satisfaction with actual performance of home and family related tasks.

Cognitive dissonance is a post-decision experience resulting from a non-consonant relationship existing between two or more cognitive elements (Festinger, 1957). In the present study we have viewed the relationship between 'actual' task performance and 'preferred' task performance as elements important in relation to the roles performed by family members, particularly those of the wife and/or wife-mother. Section E dealt both with who actually did each of the selected tasks and with whom the respondent would prefer to do the task. Those who most frequently expressed agreement between the actual situation were seen as congruent in this regard. When actual situations showed dis-

TABLE 14

PROBABILITY LEVELS OF DIFFERENCES BETWEEN DICHOTOMOUS GROUPS IN TERMS OF THE ACTUAL SITUATION AS DETERMINED BY SECTION E OF THE SEX-ROLE INVENTORY

Question #	Task	Gp. I-Gp. II		Gp. III-Gp. IV		Gp. V-Gp. VI	
		(T)	(L)	(W)	(NW)	(C)	(NC)
E ₁	Preparation of meals	*.010		*.005		.007	
E ₃	Housework	.135		.009		.001	
E ₅	Grocery Shopping	*.055		*.012		.247	
E ₇	Household Repairs	.198		.462		.137	
E ₉	Child Care	.077		.001		.877	
E ₁₁	Financial Matters	.109		.364		.528	
E ₁₃	Level of Satisfaction	*.001		.726		.130	

$p \leq .05$

parity with preferences, elements were seen as sources of cognitive dissonance. The intensity of the dissonance in any particular situation was not explored, nor was dissonance resolution considered. Table 15 presents findings in this regard.

In considering Groups I and II, of those who actually shared food preparation with husbands and preferred to continue to do so, two were traditional.

TABLE 13
PROBABILITY LEVELS: FROM CONTINGENCY TABLES FOR RELATIONSHIPS BETWEEN
DICHOTOMIES AND RESPONSES TO PREFERENCE QUESTIONS OF SECTION E OF THE
SEX-ROLE INVENTORY

E	Question-in relation to the preferred division of labor, holding the actual situation constant.	Op. I-Op. II (T) (L)	Op. III-Op. IV (W) (NW)	Op. V-Op. VI (C) (NC)	Question-in relation to the preferred division of labor, holding the actual situation constant.	Op. I-Op. II (T) (L)	Op. III-Op. IV (W) (NW)	Op. V-Op. VI (C) (NC)
E ₂	Preparation of meals, controlling for: a) presently sharing with husband b) presently doing it by herself c) presently doing it with directed help	.837 *.001 *.051	.083 .286 .497	.632 .445 --*	Household repairs, controlling for: a) presently doing it with other family b) presently doing it with husband c) presently doing it with directed help d) presently doing it with outside help	.146 .375 .250 .164	.704 .333 .200 .681	.639 .296 -- .107
E ₄	Housework, controlling for: a) presently doing it with husband b) presently doing it by myself c) presently doing it with directed help d) presently having it done by outside help	.687 *.017 *.026 --	.121 *.052 .201 --	.228 *.003 .976 .333	Child care, controlling for: a) presently doing it themselves b) presently doing it with directed help	*.056 .188	.129 .417	.783 .587
E ₆	Grocery Shopping, controlling for: a) presently doing it with other family b) presently doing it with husband c) presently doing it by themselves d) presently doing it with directed help	.687 .706 .128 --	.386 .799 .115 .667	.153 .636 .679 --	Financial matters, controlling for: a) presently doing it with other family b) presently doing it with husband c) presently doing it themselves	.199 .543 .470	.638 .627 .154	.733 .263 .647

p₅.05

*-- (dash) means insufficient data for comparison.

Probabilities calculated using Fisher's exact test, chi-square corrected for continuity (Yates' correction) or raw chi-square, as dictated by size of tables and expected frequencies (see Siegel, 1956, p. 110).

One of the liberationists preferred to change 'sharing with husband' to obtaining 'outside' help to make meals. The majority of the Traditional group prepared meals themselves and preferred to continue to do so. There was a significant difference between T's and L's in this regard. Of the L's who prepared meals alone, 44.8% preferred to continue to do so, while another 44.8% preferred to share this task with their husbands. There was also evidence of a trend toward a significant difference between T and L in terms of preferred mode of child-care. Of the L's who cared for children by themselves, 55.6% preferred a change toward sharing the task with the husband while 66% of the T's who cared for children alone did not prefer to alter this arrangement.

Comparing women with children to those without children, only one task evidenced a significant difference between the two groups. For those respondents who actually did housework alone, 43.8% of the women without children would prefer that husbands helped, while only 13.5% of the mothers preferred a change in this way. Thirty-eight percent of the mothers who did the cleaning by themselves preferred that other family members shared the work or that they could get outside help to do it.

Section F consisted of two parts, F_1 and F_2 . Each question consisted of a rating scale from 1 to 4 which presented classification alternatives from very traditional to very liberationist. Respondents were asked to rate themselves on the scale in terms of their actual situation in F_1 . Question F_2 asked them to rate where they would prefer to be. As an indicator of dissonance, discrepancies between the two, the actual and the preferred responses were considered.

The contingency table, Table 16, presents response frequencies for Groups I (T) and II (L) on F_2 , controlling for F_1 . The probability level indicating significance of differences between T and L in the responses to F_1 is presented below the table. In a column on the right, probability levels for differences between the dichotomies and their responses to F_2 are given. For example, consider Table 16. Of the number of T's and L's who responded to #1 of F_1 , the $p = .003$ on the far right column is the probability that they responded differently to F_2 ; more simply, there was a difference in the way they responded to F_2 which was significant at the .003 probability level.

With regard to Groups I (T) and II (L), there was a highly significant difference in the way they rated themselves on F_1 , $p = .000$. The results illustrated that the majority of those respondents who scored as Traditional on Section C of the SRI (sex-role attitudes), also rated themselves as traditional on F_1 . With regard to the Liberationists, the largest proportion of those persons who scored as such on Section C of the SRI also classified themselves as Liberationist on F_1 .

Considering whether or not there was a significant difference between T and L with regard to preferring a change in role, Table 16 shows that of those who rated themselves as (1) - 'very traditional' on F_1 , a significant difference between T and L exists with regard to preference for a change in role. The liberationist who had rated herself as T moved toward L in her preference. For those who rated themselves as (2) - 'somewhat traditional' on F_1 , twenty-six out of the twenty-seven T's also preferred to be that way, while one subject wished to be (3) - 'somewhat liberationist'. Among the Liberationists, eight

TABLE 16
TABLE USED IN DERIVING DATA USED FOR COMPARISONS BETWEEN F₂ AND THE DICHOTOMIES, GROUP I (T) VS GROUP II (L),
CONTROLLING FOR F₁ (N = 93)

Response to F ₂	Traditional					Liberationist					p
	1	2	3	4	Total	1	2	3	4	Total	
Response to F ₁	1	9	6	0	0	15	0	0	1	0	*.003
	2	0	26	1	0	27	0	8	5	0	*.016
	3	0	3	0	0	3	0	21	8	0	.726
	4	0	1	0	1	2	0	0	3	0	.400
Total N	9	36	1	1	47	0	29	14	3	46	

p = .000 for F₁, T vs. L. p<.05

Probabilities calculated using Fisher's exact test or raw chi-squares as dictated by size of tables and expected frequencies (Siegel, 1956, p. 110).

of the thirteen preferred to remain the same as in F_1 , somewhat Traditional, while five chose to be liberationist on F_2 . Three T's had classified themselves as (3) - 'somewhat liberationist' on F_1 and preferred to change to (2) - 'somewhat traditionalist' on F_2 . Of the twenty-nine L's who classified themselves as liberationist, eight preferred to stay that way, while twenty-one indicated that they would prefer to be traditional. There was no significant difference between T and L regarding category three, somewhat liberationist. Two T's rated themselves as (4) - 'very liberationist' on F_1 . One person preferred to be in a traditional role while the other person did not prefer to change.

Table 17 presents similar information with regard to ratings of actual sex-role in F_1 as related to ratings of preferred sex-role in F_2 for Groups III (W) and IV (NW). There were no significant differences between the working and non-working women with regard to changes between F_1 and F_2 . A higher proportion of the working respondents rated themselves as liberationist rather than as traditional. Of the fifty who did so in F_1 , all preferred to remain liberationist in F_2 . Of the thirty-one who had selected a traditional category in F_1 , five preferred to be in the (3)'somewhat liberationist' sex-role on F_2 . Although none of the non-working wives classified themselves as liberationist, nine persons preferred to be more liberationist on F_2 .

Mothers as compared to wives without children, demonstrated no significant difference with regard to change from actual to preferred in regard to the F_1 , F_2 ratings. However, a larger proportion of the women without children saw themselves as L and preferred to remain

TABLE 17

TABLE USED IN DERIVING DATA USED FOR COMPARISONS BETWEEN F₂ AND THE DICHOTOMIES, GROUP III (W) VS GROUP IV (NW), CONTROLLING FOR F₁
(N = 133)

Response to F ₂		Working						Not Working						Total	p
		1	2	3	4	Total		1	2	3	4	Total			
Response to F ₁	1	2	1	1	0	4		7	6	2	0	15			.790
	2	0	28	5	0	33		0	16	2	1	19			.381
	3	0	0	41	9	50		0	0	4	0	4			.861
	4	0	1	0	4	5		0	0	0	0	0			*---
Total N		2	30	47	13	92		7	22	8	1	38			

p = .000 for F₁, W vs NW p<.05
Probabilities calculated using Fisher's exact test or raw chi-squares as dictated by size of tables and expected frequencies (Siegel, 1956, p. 110). *Insufficient data for comparison.

TABLE 18

TABLE USED IN DERIVING DATA USED IN COMPARISONS BETWEEN F₂ AND THE DICHOTOMIES, GROUP V (C) VS GROUP VI (NC),
CONTROLLING FOR F₁

(N = 15)

Response to F ₂		CHILDREN					NO CHILDREN					Total	p
		1	2	3	4	Total	1	2	3	4			
Response to F ₁	1	6	6	3	1	16	3	1	0	0	4	.543	
	2	0	38	6	1	45	0	16	5	0	21	.466	
	3	0	0	25	6	31	0	0	24	5	29	.903	
	4	0	1	0	2	3	0	0	0	2	2	.600	
Total N		6	45	24	10	95	3	17	29	7	56		

p=.087 for F₁, C vs NC p<.05 Probabilities calculated using Fisher's exact test or raw chi-squares as dictated by size of tables and expected frequencies (Siegel, 1956, p. 110).

that way. Mothers tended to more often classify themselves as Traditional.

Of the sixteen respondents who rated themselves as (1) 'very traditional', four chose a (2) 'somewhat traditional' response to F_1 and seven of these preferred to become more liberationist on F_2 . Of the thirty-one who rated themselves as (3) 'somewhat liberationist', six preferred to change toward (4) 'very liberationist' on F_2 .

FINDINGS FROM FOLLOWUP PHASE: DICHOTOMIES IN RELATION TO PSYCHOLOGICAL TEST RESULTS:

The Study of Values (Allport, Vernon, Lindzey, 1960) was designed to provide a measure of the relative prominence of six value orientations or basic motives in personality. A college population of 8,369 subjects were used for standardization of this test. The American norms are included for reference in Appendix D.

The findings of the present study are reported in Tables 19, 20 and 21. Here the standard t-test (Ferguson, 1966) was used to calculate significant differences in values between Group I (T) and Group II (L), Group III (W) and Group IV (NW), and Group V (C) and Group VI (NC).

The findings revealed that traditionalists differed significantly from Liberationists with regard to three of the value orientations: 1. "Theoretical - the dominant interest is in the discovery of truth; 2. Economic - the economic man is characteristically interested in what is useful; 3. Religious - the highest value of the religious man may be called unity. He is mystical, and seeks to comprehend the cosmos as a whole, to relate himself to its embracing reality." (Allport, Vernon,

TABLE 19

SUMMARY OF MEANS (\bar{X}_I , \bar{X}_{II}), STANDARD DEVIATION (S.D._I, S.D._{II}) AND t-
TEST VALUES OF GROUP I (T) VS GROUP II (L) FOR THE ALLPORT-VERNON STUDY
OF VALUES

[$n_I = 32$ (T); $n_{II} = 37$ (L)]

Variables (A-V scales)	\bar{X}_I	\bar{X}_{II}	S.D. _I	S.D. _{II}	DF	t	p (two tailed)
1	38.19	42.68	7.24	7.82	67	2.46	*0.02
2	41.13	35.59	6.84	8.70	67	-2.90	*0.01
3	42.63	46.70	8.04	11.65	67	1.67	0.10
4	40.00	42.14	7.90	6.79	67	1.21	0.23
5	38.69	38.46	5.60	5.48	67	-0.17	0.87
6	38.91	32.70	9.55	8.65	67	-2.83	*0.01

$p \leq .05$

Variables: 1 - Theoretical

4 - Social

2 - Economic

5 - Political

3 - Aesthetic

6 - Religious

TABLE 20

SUMMARY OF MEANS (\bar{X}_{III} , \bar{X}_{IV}), STANDARD DEVIATIONS (S.D._{III}, S.D._{IV}) AND
 t-TEST VALUES OF GROUP III (W) VS GROUP IV (NW) FOR THE ALLPORT-VERNON
 STUDY OF VALUES

[$n_{III} = 68$ (W); $n_{IV} = 29$ (NW)]

Variables (A-V scales)	\bar{X}_{III}	\bar{X}_{IV}	S.D. _{III}	S.D. _{IV}	DF	T	p (two tailed)
1	41.60	38.59	8.04	6.78	95	-1.77	0.08
2	38.13	39.17	8.85	8.26	95	0.54	0.59
3	45.93	42.45	9.90	8.87	95	-1.63	0.11
4	40.69	41.59	7.46	6.74	95	0.56	0.58
5	39.15	37.72	5.48	5.87	95	-1.15	0.26
6	33.59	39.41	10.17	9.75	95	2.62	0.01

$p \leq .05$

Variables: 1 - Theoretical

4 - Social

2 - Economic

5 - Political

3 - Aesthetic

6 - Religious

TABLE 21

SUMMARY OF MEANS (\bar{X}_V, \bar{X}_{VI}) , STANDARD DEVIATIONS (S.D._V, S.D._{VI}) AND
t-TEST VALUES OF GROUP V (C) VS GROUP VI (NC) FOR THE ALLPORT-
VERNON STUDY OF VALUES
[$n_V = 77$ (C); $n_{VI} = 35$ (NC)]

Variables (A-V scales)	\bar{X}_V	\bar{X}_{VI}	S.D. _I	S.D. _{II}	DF	t	p (two tailed)
1	39.88	42.63	7.83	6.79	110	1.79	0.08
2	38.17	38.49	8.00	9.23	110	0.19	0.85
3	45.14	45.26	8.87	10.53	110	0.06	0.95
4	41.14	40.94	7.78	6.69	110	-0.13	0.90
5	38.68	38.34	6.03	5.46	110	-0.28	0.78
6	36.51	32.63	10.11	9.67	110	-1.91	0.06

$p_{\underline{.05}}$

- Variables:
- 1 - Theoretical

2 - Economic

3 - Aesthetic

4 - Social

5 - Political

6 - Religious

Lindzey, 1960, p. 4, 5). Liberationists demonstrated a greater tendency to be theoretical, while Traditionalists were more economic and religious. Non-working women were significantly different with regard to religious values and more frequently had higher scores in this category. Women with children as compared to women without children revealed no significant difference with regard to any of the six basic interests. Mothers, however, like non-working women - all of whom had children, tended to be more religious in value orientation than did the respondents without children.

Tables 22, 23, and 24 present findings of comparisons between the dichotomies and mean scale scores on each of the fifteen manifest need scales of the EPPS. The Edwards Personal Preference Schedule (EPPS) was designed to measure fifteen personality variables defined as 'normal'. Within the range of scores between 0 and 28, to determine whether a score on a given scale is high or low with reference to the American norming group, the norms for the college sample were presented in Appendix E.

In the present investigation for the Group I (T) vs. Group II (L) comparison, significant differences were found on seven scales:

"Deference (def) - to conform to others and avoid the unconventional, to let others make decisions;

Order (ord) - to have work neat and organized, to have things operate so they run smoothly without change;

Autonomy (aut) - to be able to come and go as desired, to be independent of others in making decisions;

Intracception (int) - to analyze one's motives and feelings, to observe others, to understand how others feel about problems;

TABLE 22

SUMMARY OF MEANS (\bar{X}_I , \bar{X}_{II}), STANDARD DEVIATIONS (S.D._I, S.D._{II}) AND

t-TEST VALUES OF GROUP I (T) VS. GROUP II (L) FOR THE EDWARDS

PERSONAL PREFERENCE SCHEDULE

[$n_I = 32$ (T); $n_{II} = 37$ (L)]

Variables (EPPS scales)	\bar{X}_I	\bar{X}_{II}	S.D. _I	S.D. _{II}	DF	t	p (two tailed)
1 (ach)	15.31	16.08	5.04	4.84	67	0.65	0.52
2 (def)	12.78	10.03	4.92	4.25	67	-2.49	*0.02
3 (ord)	15.00	9.43	5.36	5.27	67	-4.34	*0.00
4 (exh)	11.31	12.62	3.81	3.52	67	1.48	0.14
5 (aut)	12.50	14.62	4.13	4.54	67	2.02	*0.05
6 (aff)	15.41	16.30	4.44	4.25	67	0.85	0.40
7 (int)	15.28	18.00	4.69	4.85	67	2.36	*0.02
8 (suc)	11.72	12.30	4.06	4.23	67	0.58	0.57
9 (dom)	13.31	14.30	5.97	5.47	67	0.72	0.48
10 (aba)	12.88	10.22	4.35	4.74	67	-2.41	*0.02
11 (nur)	15.28	15.73	3.48	3.96	67	0.50	0.62
12 (chg)	16.94	18.54	5.66	4.59	67	1.30	0.20
13 (end)	16.56	14.16	3.93	4.75	67	-2.27	*0.03
14 (het)	14.78	14.57	5.51	4.58	67	-0.18	0.86
15 (agg)	10.94	13.08	3.53	3.14	67	2.67	*0.01

 $p \leq .05$

Probability levels of significant findings are indicated by an asterisk*.

TABLE 23

SUMMARY OF MEANS (\bar{X}_{III} , \bar{X}_{IV}), STANDARD DEVIATIONS (S.D._{III}, S.D._{IV}) AND
t-TEST VALUES OF GROUP III (W) VS GROUP IV (NW) FOR THE EDWARDS

PERSONAL PREFERENCE SCHEDULE

[$n_{III}=68$ (W); $n_{IV}=29$ (NW)]

Variables (EPPS scales)	\bar{X}_{III}	\bar{X}_{IV}	S.D. _{III}	S.D. _{IV}	DF	t	p (two tailed)
1 (ach)	16.32	13.03	4.59	3.51	95	-3.45	*0.00
2 (def)	10.75	13.00	4.10	4.64	95	2.38	*0.02
3 (ord)	10.41	13.62	4.87	5.98	95	2.77	*0.01
4 (exh)	12.64	11.48	3.75	3.67	94	-1.40	0.17
5 (aut)	13.90	12.10	4.51	3.77	95	-1.88	0.06
6 (aff)	15.71	17.24	4.33	3.27	95	1.71	0.09
7 (int)	17.09	17.10	4.73	4.43	95	0.01	0.99
8 (suc)	11.94	12.86	4.22	3.34	95	1.04	0.30
9 (dom)	14.25	12.83	5.45	5.19	95	-1.19	0.24
10 (aba)	11.44	12.55	4.83	4.57	95	1.05	0.30
11 (nur)	15.43	16.10	4.09	3.77	95	0.76	0.45
12 (chg)	18.37	16.97	5.11	4.61	95	-1.27	0.21
13 (end)	14.43	15.72	4.38	4.16	95	1.36	0.18
14 (het)	15.21	14.66	4.64	6.16	95	-0.48	0.63
15 (agg)	12.10	11.34	3.84	3.25	95	-0.93	0.36

$p \leq .05$

Probability levels of significant findings are indicated by an asterisk*.

TABLE 24

SUMMARY OF MEANS (\bar{X}_V , \bar{X}_{VI}), STANDARD DEVIATIONS (S.D._V, S.D._{VI}) AND

t-TEST VALUES OF GROUP V (C) VS GROUP VI (NC) FOR THE EDWARDS

PERSONAL PREFERENCE SCHEDULE

[$n_V = 77$ (C); $n_{VI} = 35$ (NC)]

Variables (EPPS scales)	\bar{X}_V	\bar{X}_{VI}	S.D. _V	S.D. _{VI}	DF	t	p (two tailed)
1 (ach)	15.23	15.80	4.98	3.87	110	0.60	0.55
2 (def)	12.00	10.80	4.45	3.89	110	-1.37	0.17
3 (ord)	12.43	9.80	5.39	4.68	110	-2.49	*0.01
4 (exh)	11.84	12.94	3.77	3.96	109	1.41	0.16
5 (aut)	12.57	15.11	3.72	4.81	110	3.05	*0.00
6 (aff)	16.06	16.20	4.00	4.22	110	0.16	0.87
7 (int)	16.78	17.20	4.76	4.50	110	0.44	0.66
8 (suc)	11.97	12.37	3.79	4.43	110	0.49	0.63
9 (dom)	13.79	13.89	5.46	5.63	110	0.08	0.93
10 (aba)	11.87	11.77	4.83	4.97	110	-0.10	0.92
11 (nur)	15.58	15.23	4.03	4.06	110	-0.43	0.67
12 (chg)	17.62	19.23	4.82	4.74	110	1.64	0.10
13 (end)	15.48	13.83	4.09	4.69	110	-1.89	0.06
14 (het)	15.01	14.80	5.49	4.20	110	-0.20	0.84
15 (agg)	11.94	10.91	3.51	3.85	110	-1.38	0.17

$p \leq .05$

Probability levels of significant findings are indicated by an asterisk*.

Abasement (aba) - to accept blame when things do not go right, to feel timid in the presence of superiors, to feel inferior to others in most respects;

Endurance (end) - to keep at a job until it is finished, to work hard at a task;

Aggression (agg) - to attack contrary points of view, to blame others when things go wrong (Edwards, 1959, manual, p. 110.)^{*4}.

Traditionals, on the average, tended to score higher than liberationists on Deference, Order, Abasement, and Endurance. Liberationists had significantly higher mean scores than Traditionalists on Autonomy, Intraception and Aggression.

In Table 23, t-test values, standard deviations and probability levels for comparisons between Group III (W) and Group IV (NW) are given. Working women were, on the average, significantly higher in achievement needs or characteristics than were non-working women. It has been noted earlier (see Table 8) that members of this group also had a greater number of advanced degrees than did members of the non-working group. These findings seem to further support the evidence here. Non-working women had higher mean scale scores on both Deference and Order. From comparisons between Group V (C) and Group VI (NC), mothers were significantly different from non-mothers on Deference and Order; whereas, women without children were more autonomous than mothers, $p = .01$.

⁴* For a complete discussion of these scales please consult Appendix E.

Maslow felt that security was almost synonymous with mental health (1952). The Security-Insecurity (S-I) test was designed to determine an individual's general level of insecurity in relation to the world around him. For the purposes of reference, the sub-syndromes of Security-Insecurity, as well as the distribution of S-I scores presented by Maslow in the S-I manual (1952) are given in Appendix G. Also presented is the table developed by Gough (1948) which related to his scoring system which was used in the present study. A score indicating average security is about 27.

Table 25 provides the results of the present investigation with the S-I. In the case of all group comparisons, there were no significant differences in the level of insecurity.

Table 26 presents findings with regard to the relationship between dissonance (Section D, SRI) and the Study of Values, dissonance (Section D, SRI) and the S-I, dissonance (Section D, SRI) and the EPPS controlling for work.

For working participants, there was a significant relationship between dissonance and mean scale score on the political dimension, AV 3, with a trend toward significance between dissonance and mean score for the theoretical scale, AV 1. Working women also showed a highly significant relationship between cognitive dissonance (SRI) and level of insecurity, $p = .000$. The higher the S-I score, the greater the dissonance for Group III (W). Group IV (NW) respondents also presented a highly significant relationship between dissonance and S-I scores, $p = .01$. In this situation, the correlation coefficient,

TABLE 25

SUMMARY OF MEANS, STANDARD DEVIATION AND *t*-TEST VALUES OF GROUP I (T) VS GROUP II (L); GROUP III (W) VS GROUP IV (NW); AND GROUP V (C) VS GROUP VI (NC) FOR THE MASLOW SECURITY-INSECURITY INVENTORY.

Groups	n	\bar{X}	SD	DF	t	p (two tailed)
Group I (T)	32	16.19	10.99	66	0.65	0.52
Group II (L)	36	18.00	11.82	66	0.65	0.52
Group III (W)	67	16.49	10.30	94	-0.96	0.34
Group IV (NW)	29	14.28	10.67	94	-0.96	0.34
Group V (C)	76	15.26	9.28	108	0.71	0.48
Group VI (NC)	34	16.74	11.80	108	0.71	0.48

$p \leq .05$

$\rho = -.54$ also indicates that for non-working women, the greater the dissonance, the higher the S-I score.

When dissonance was related to scores on the fifteen EPPS variables, working women were highly significant in the association between dissonance and Dominance (EPPS 9), and dissonance and Aggression (EPPS 12). Lower scores on dissonance were associated

TABLE 26

SPEARMAN RANK CORRELATIONS AND PROBABILITY LEVELS FOR RELATIONSHIPS
BETWEEN DISSONANCE AND SCORES ON THE STUDY OF VALUES, MASLOW S-I,
AND EPPS, CONTROLLING FOR WORK

Question #	Working N=33		Not Working N=29	
	Spearman Correlation (Rho)	p	Spearman Correlation (Rho)	p
AV 1 (Theor.)	0.21	0.06	0.04	0.21
AV 2 (Econ.)	-0.19	0.08	-0.00	0.25
AV 3 (Aesth.)	-0.01	0.24	-0.09	0.16
AV 4 (Soc.)	0.07	0.17	0.06	0.19
AV 5 (Polit.)	-0.24	*0.05	0.05	0.20
AV 6 (Relig.)	0.00	0.25	-0.10	0.15
SI	-0.50	*0.00	-0.54	*0.01
EPPS 1 (ach)	-0.10	0.15	-0.01	0.24
EPPS 2 (def)	-0.03	0.21	0.16	0.11
EPPS 3 (ord)	-0.02	0.23	0.30	*0.03
EPPS 4 (exh)	0.03	0.22	0.06	0.14
EPPS 5 (aut)	0.06	0.19	0.02	0.23
EPPS 6 (aff)	0.05	0.19	-0.05	0.20
EPPS 7 (int)	-0.10	0.15	-0.01	0.24
EPPS 8 (suc)	-0.09	0.16	0.10	0.16
EPPS 9 (dom)	0.29	*0.03	0.16	0.10
EPPS 10 (aba)	-0.15	0.10	-0.37	*0.01
EPPS 11 (nur)	0.03	0.22	-0.13	0.13
EPPS 12 (chng)	0.22	*0.05	-0.15	0.11
EPPS 13 (end)	0.06	0.19	0.23	0.06
EPPS 14 (het)	-0.27	0.03	-0.20	0.07
EPPS 15 (agg)	0.18	0.08	-0.30	*0.03

$p \leq .05$

Probability levels of significant relationships are indicated by an asterisk*.

1. N indicates the number of cases for which data were available for this section of the analysis. 2. p is the probability that $Rho = 0$. Those suggesting a significant relationship between dissonance and relevant variables have an asterisk* beside them.

with lower scores on Dominance; whereas, higher scores on dissonance were related to higher Dominance scores for working professionals.

Significant relationships between EPPS scales and dissonance for non-workers occurred on two variables; Achievement and Order. Lower Achievement scores were related to lower dissonance, while high scores on Order were associated with high dissonance for the non-working professionally-trained women.

CHAPTER V

INTRODUCTION:

In Chapter V the author presents a summary of key findings, further discussion of results and how they relate to other studies, conclusions drawn, and implications arising out of the work which are relevant for future research.

One basic purpose of this study appears to have been fulfilled. The investigation was designed to survey biographical characteristics (SRI, Schmidt, 1972), sex-role attitudes and preferences (SRI, Schmidt, 1972), evaluative attitudes (Allport, Vernon, Lindzey, 1960), manifest needs (Edwards, 1953), feelings of security-insecurity (Maslow, 1952), cognitive dissonance (SRI, Schmidt, 1972), and the relationships among these variables for professionally-trained married women. The findings were presented in Chapter IV. To summarize the key results, the focus here is upon findings relevant to part (2) of the research questions. Part (2) questions the relationships and differences between the dichotomous pairs and the above listed variables. Part (1) of each question refers to general demographic features of the population. These results were discussed earlier (see Table 2).

SUMMARY AND RELEVANCE TO RECENT RESEARCH:

The major findings from the comparisons of the dichotomies, with a particular focus upon Group I (T) and Group II (L), provided an intriguing portrait of the respondents. In the following discussion,

T refers to Traditional and L signifies Liberationist:

The Dichotomies and Selected Biographical Data:

When compared to the Liberationists, the Traditional subjects interviewed had been married longer, were older, had more pre-school children in their care and showed less approval for public day-care facilities. These findings were similar to those of Binstock (1972), Carisse (1971), Katelman and Barnett (1968), Lipman-Blumen (1972), Myrdal and Klein (1957), and Tavris (1972). The Traditionalists were more likely to have husbands who disapproved of wives working (also found in the Tavris survey, 1972) and the Traditional subjects tended not to be employed outside the home. Findings reported by Bardwick (1971), Binstock (1972), Dahlstrom (1960, Glenn (1959), Katelman and Barnett (1968), Lipman-Blumen (1972), and Peterson (in Lifton, 1965), corroborate this latter result. T's were also less well educated, a feature also indicated by Lipman-Blumen's data, which revealed a strong interaction between sex-role concept and level of educational aspiration. While the majority of her contemporary group aspired to graduate studies well over half did not plan to seek advanced degrees.

Among the respondents in the present study, there were no significant differences between T's and L's as to birth order. T's were not more frequently first-born than were L's. This supported data presented by Lipman-Blumen (1972), but did not corroborate evidence presented by Kammeyer (1966). Kammeyer had found that first-born women were significantly more often traditional in sex-role than later-born children and he stressed that second-borns were more likely to prefer to move toward change.

T's were significantly more likely to have lived in a home where the father made all the major decisions. Lipman-Blumen (1972) found similar results.

Neither T's nor L's were members of a political party. This low level of active involvement in party politics is consistent with the findings of Steinem's (1972) research.

Also, as previously mentioned, members of the sample did not wish to identify themselves with the Liberation Movement. This is consistent with Tavris' (1972) results. She learned that many respondents opposed the women's movement as such. Similar to the findings here, the Tavris (1972) sample supported many liberationist attitudes and goals. The idea of 'liberation' for women is much broader than just the Liberation Movement. Tavris pointed out that among her group, women associated the movement itself with negative publicity. For example, some women feared that if they are associated with the Liberationist Movement, they would be called neurotic lesbians, or would be seen as 'mannish' and competitive. On the more positive side, however, a large number believed that personal-individual commitment and action was the most effective way to further the women's "cause" for "equality".

In our study, Traditionalists were more often supportive of husbands' career aspirations despite conflict with their own ambitions. This is congruent with statements of social expectation for the traditional conjugal role as discussed by Dahlstrom (1969), Freidan (1963), Greer (1970), Haavio-Mannela (1971), Lambert (1971), Lifton (1965, 1970), Linner (1971), Mischell (1970), and Sherman (1971). T's were also much more likely to believe that children of working mothers are less

well adjusted than those of non-working mothers. This found agreement in the research of Binstock (1972), Seigel and Haas (1963), Tavris (1972), Wortis (1971), and Yarrow (1961).

In our study, T's seemed less aware of the difficulties involved in living a life-style where marriage and family demands are accompanied by those of a career, while L's tended to be cognizant of problems which could arise here. In contrast to this, Tavris (1972) found, however, that L's and working women more frequently reported marriage satisfaction when husbands approved of their needs to pursue a career.

In the present investigation, women who showed significantly strong support for the idea that children of working mothers tend to be less well adjusted than those of non-working mothers were more frequently found among the non-working women and the women without children. The fact that non-working women showed support for this attitude is not surprising. Binstock (1972) and Seigel and Haas (1963) discussed the fear and guilt that mothers often express in this regard. Seigel and Haas concluded that maternal employment in itself is not a significant variable:

"It does not have the virtues of power and simplicity which commend variables to social researchers. On the other hand, it is our impression that the way a woman relates herself ideologically to the world of work, and to the world of motherhood is centrally significant in the woman's identity and in her relations with her family. Her personal resolution in response to society's diverse and conflicting role pressures on women seems to bear no simple relationship to her employment status, however (1963, p. 539)."

The Dichotomies and Cognitive Dissonance:

Zajonc in considering Festinger's theory of cognitive dissonance (Festinger, 1957) and similar ideas, reported that:

"... theories and empirical studies dealing with consistencies are mainly concerned with intra-individual phenomena, be it with relationships between one attitude and another, between attitudes and values, or information, or perception, or behavior, or the like (1970, p. 293)."

In the present study the work focused upon the inconsistencies which occur between one's actual behavior in and one's preferences with regard to a particular home-life situation.

When dissonance in relation to the performance of household tasks was added to the picture, T's still presented a rather 'stereotypic' pattern (Tavris', 1972, work gave similar results). As pointed out in Chapter IV, the traditional woman was more likely to perform house-cleaning tasks, look after child-care tasks, shop for food and to be uninvolved in tasks associated with household or car repairs. Tradition-oriented subjects preferred to continue to complete these tasks alone or with outside help - other than husband, while Liberation-oriented women usually were helped by the husband or would prefer that he did help in the performance of all home-related duties. Traditionalists reported greater satisfaction with their home-task arrangement than did L's with regard to their situation. Among traditionalists with children, however, husbands did help in some situations, particularly if the wife worked outside the home. It appeared as though the T's have worked out a satisfactory relationship with husband and family regarding home maintenance and child-care needs. Traditionalists seemed

content to accept, and experience as meaningful, both their conjugal and maternal roles. For working wives, low dissonance was associated with liberationist sex-role attitudes. Seigel and Haas (1963) had stated that a woman's happiness with her home-life increased when she had an outside job which she enjoyed. Future studies might test this further in relation to the present results. However, L's as opposed to T's showed a great tendency to experience cognitive dissonance between the actual situation regarding who did the home tasks and the preferred situation regarding who they wished to share in the responsibilities. It is relevant to note here that this finding corroborates evidence presented by Glenn (1959), Bardwick (1971), Binstock (1972), Komarovsky (1942), Sherman (1971), Seigel and Haas (1963), Status of Women Report (1971, p. 229). and von Mering (1955).

The Study of Values, Edwards Personal Preference Schedule, and the Security-Insecurity Inventory:

The Traditional woman is also more likely to be religious and to have an economic value orientation. Society appears to expect that a good mother is one who passes on the religious values of the family. As a housewife, she is expected to be a wise consumer and to be practical in household budgeting. The Tavis group fulfilled this expectation. Tavis found that Catholic and Protestant women were more traditional in their sex-role concepts, while more women among the atheist group were liberationist rather than traditional (1972). The works of Lipman-Blumen (1972), Tavis (1972), and Didato and Kennedy (1956) lent further support to this suggestion. Lipman-Blumen found that sex-role ideology

was an important factor in predicting values.

In the present study, T's were significantly higher on the EPPS (Edwards, 1953) characteristics of deference, order, abasement and endurance. These four characteristics uphold common social expectations for female personality (Bem and Bem, 1970; Broverman and Broverman, 1970; Freeman, 1970; Rossi, 1965; Status of Women Report, 1971). For example, abasement is a variable that suggests that the person feels inferior to others in most respects. Women historically have been discussed as somehow inferior to men (Bird, 1971; Deutsch, 1945; Freidan, 1963; Freud, 1925; Horney, 1967; Shainess, 1970). Apparently many women have internalized this perception and have applied it to their own self-concept. (Bem and Bem, 1970; Bardwick, 1969; Bernard, 1971; Firestone, 1970; Montagu, 1954; Roszak, 1969; Sherman, 1971; Van Stolk, 1968). Bem and Bem emphasized an idea similar to the one that inspired Greer (1970) to write her book, The Female Eunuch; simply that the lack of conscious ideology that women are inferior may be one of the biggest problems with respect to being able to alter associated negative self-perceptions. Fernberger (1948) found that even when presented with evidence to the contrary, both men and women agreed that women cause trouble more often, are less intelligent, talk too much and are more emotional and sensitive than men. It should be noted here that several of the above investigations used a minority group analogy as the focus for their discussion of stereotypic sex-roles and of how such roles contributed to unhealthy self-perceptions, attitudes and behaviors. On the basis of our data, we cannot validate such strongly projected inferences. With regard to

deference, throughout western history, women have been expected to obey and to follow the leadership provided by men, be they fathers or husbands (Linner, 1971). In comparison, the Liberationist respondents who participated in the present study tended to greet achievement as a challenge, as a need to accomplish tasks requiring skill and effort, and were more often aggressive (this finding was similar to those of Haavio-Mannela, 1969). The tendencies toward achievement and the fact that L's have significantly more education, may have revealed a point of resistance to the feminine role stereotype. Komarovsky (1959) found that up until college, most middle class parents approve of academic success. At this point both parents shift their focus of positive reinforcement, the emphasis then being more openly directed toward the appropriateness of marriage as the most important goal. Bardwick (1971) and Horner (1971) stressed that although our schools value education because of their approval and reinforcement of traditional sex-role images, they are actually teaching young women to fail. Field also pointed out that with regard to women, the achievement motive can be aroused by referring to its social desirability (1951). Tavris found that women often play 'dumb' due to the fact that they believe females are not supposed to be intelligent. A tendency towards such behavior was also indicated in findings of Davis (1969), Drews (1965), Fernberger (1948), Hawley (1971), and Kitay (1940). It is also socially unacceptable for women to demonstrate autonomy or aggressivity (see works of Bem and Bem, 1970; and Sherman, 1971, for support of this find). Liberationists scored highly with respect to both of these scales. Autonomy suggests

independence and the ability to be a leader in one's own right (Lambert, 1971); while aggression implies the ability to be self-assertive, forceful, critical and disagreeable.

Although for purposes of analysis this discussion has primarily attended to significant findings, some areas in which the study indicated that traditional women did not fit common expectations are also fascinating. Traditionalists were not significantly more affiliative, succorant, nurturant, or heterosexual than Liberationists. This is somewhat surprising considering the Royal Commission (Status of Women Report, 1971) findings regarding the cultural expectations for the personal qualities related to motherhood, one important aspect of the traditional mode, and the findings of Tavris (1972) that many women feared they would be labelled as lesbian (homosexual) if they openly identified with Liberationists goals through becoming part of the women's movement. Also, part of the image of motherhood portrays a woman as friendly, understanding and affectionate. (An interesting focus for future research, arises from these results, i.e., to test out whether liberationists or women in the women's movement are significantly poorer as mothers or less heterosexual than non-movement women).

Briefly, other noteworthy results can be summarized as follows: non-working women and women without children differed significantly from their respective pairs in that they were more likely to have been married longer and to be older. Working women and women without children held two things in common, both had higher education than members of their respective dichotomies and both more frequently were

married to men who approved of wives working outside the home. Similar findings were reported by Lipman-Blumen (1972) and Tavris (1972). For working women, the significant association between working and the findings that frequently their mothers had worked during the subjects childhood, also resembled data from the Lipman-Blumen study (1972). She had reported a significant relationship between daughters working and the fact that mothers had worked during the daughter's childhood. Here, non-working women and women with children were significantly more in agreement that dissonance between personal goals and those of society often resulted from attempting to live successfully within a dual role, or as a consequence of personal needs and cultural expectations being in conflict with each other. This suggests some support for Festinger's (1964) concept of the need for consistency among cognitive elements. A perceived inconsistency in the relationship between two important values, i.e. personal in opposition to cultural, would result in cognitive dissonance. The strength of the dissonance would depend on how important the personal values were in relation to those of the social system, as well as how intensely the two elements opposed each other. Future research might explore 'strength' of dissonance in this regard.

Working women tended to be more frequently found among the Liberationists than the Traditionalists in the present study. Findings for L's were the same in relation to these variables.

Considering household tasks, women with children were more often helped with cooking and cleaning by husbands or other family members. These findings also support traditional expectations. Too often women

at home are supposed to do the cooking and be good home managers (Dahlstrom, 1969; Myrdal and Klein, 1957) - just because they are female. Greer (1970) has expressed the feminist view which is that of encouraging whoever feels they have the interest or aptitude for such tasks to do them. She demonstrated that many males love to care for children and may enjoy staying in the home. The suggestion was that the development of human potential is stifled when specific duties are gender assigned. It is not important to agree or disagree with Greer. However, in the present study some discontent was evidence among respondents with regard to having to do tasks alone.

Working participants who had traditional life-styles, more frequently stated that they would prefer a liberationist mode. Many of these women had children - some of whom were not yet in school. This implies that traditional women could not totally adapt to the dual role of pursuing a career alongwith being a mother and housewife.

With regard to the Allport-Vernon results, non-working women were more often religious in value direction. The Tavis (1972) survey found some relevant findings in this regard.

EPPS and S-I findings for these groups completed the picture. Both non-working women and women with children were significantly more deferent and concerned with order than were working women and women with no children.

No significant differences between any of the dichotomies were found on the S-I; this provides some consistency with the findings that these women are in the upper middle socio-economic strata, with

basic physical and status needs likely having been met. Also, the majority of the sample were not social activists or political malcontents. However, an inconsistency becomes apparent when one considers the S-I results in relationship to EPPS findings. A deferent or abasing posture in life is indicative of lack of security, according to Edwards, 1953. However, there was no evidence that research comparing the total S-I score and the Deference and Abasement scales exists. It is possible that they measure entirely different aspects of feelings of security-insecurity and therefore the feelings of insecurity measured by the EPPS might render a different interpretation than those measured by the S-I. Replication of this work would be significant from the point of view of adding further clarification of this issue.

There was little evidence of the presence of significant associations between dissonance and insecurity among other findings. Insecurity (emotional ill-health, Maslow, 1952) which is a more enduring, pervasive, personal experience seems somewhat different from cognitive dissonance - a more 'transient' force which motivates the individual to seek congruence among beliefs, values, ideas, and perceptions (Festinger, 1965). Festinger stressed the point that persons cannot remain in a state of cognitive dissonance for lengthy periods, consistency must be restored (Freedman, 1965; Lawrence and Festinger, 1962; and Zajonc, 1970).

It is interesting to note, however, that when dissonance was related to S-I scores, controlling for work, both working and non-working women with higher insecurity scores manifested more dissonance.

When controlling for work, dissonance was significantly related to both Dominance and Aggression. Neither of these characteristics are

positively valued in women, i.e. they are considered as unfeminine attributes (Barry, Bacon, and Child, 1957; Broverman and Broverman, 1970; Freidan, 1963; Garskof, 1970; Greer, 1970; and Sherman, 1971). Among non-working women, high dissonance was significantly associated with high scores on Order and Abasement scales. Orderliness in the EPPS refers to being neat and organized and to planning that meals should be eaten at regular times. This is a positively regarded feature for the truly 'feminine' women. Abasement suggests timidity and feelings of inferiority. Factors related to this were discussed in detail earlier.

CONCLUSIONS:

1. The participants in the present investigation were well-educated, were economically viable, had relatively small families and were actively participating in the work force or in socially-oriented activities. This suggested a high level of competency, awareness and social consciousness among members of the sample. Awareness of new social developments, related to woman's role in society, was also demonstrated in many of the personal letters and comments received from respondents - see Appendices.
2. The youthfulness of the Liberationist group suggests some support for Carisse's observation that in age groups below forty, change is more likely to be positively valued and acted upon (1971). This ability to accept and move toward change might be a most adaptive personal attribute for life in the future.

Both Carisse (1970) and Lifton (1970) suggested that in order to survive psychologically, man must become increasingly flexible in his values, beliefs and opinions. Carisse stated that in contrast to 'pre-industrial' man, 'modern' man is characterized by more openness, acceptance of new ideas and information, a willingness to make decisions and express opinions, and a sense of timing accompanied by a concern for efficiency.

3. Public day-care facilities were often approved of, but were infrequently utilized by working participants. Findings supported the conjecture that women from the upper socio-economic strata can economically afford to participate in the dual role in the sense that they can make satisfactory child-care arrangements during their regular hours of absence from the home. However, as is the case in Sweden (Dahlstrom, 1969), the results here direct us toward the idea that the need for more and better public child-care facilities is essential in the facilitation of new roles for women (Status of Women Report, 1971, also supports this concept).
4. Sex-role attitudes (T and L) do influence life-style. Here they are related to whether or not subjects worked, had pre-school children in their care, felt secure, held advanced degrees, had high achievement needs, or were deferent, orderly, intraceptive or aggressive. Sex-role attitudes also shaped the value directions of the respondents' lives with

respect to whether they were theoretical, political, economic or religious. In support of this, the Lipman-Blumen (1972) study found that sex-role ideology was an important factor in predicting values.

5. Although in the instances cited, other investigations have come to conclusions similar to those of the present study, it would be wise to adopt a conservative attitude towards the addition of such conclusions to those of the present research. In reviewing the literature, it became evident that although studies concerning women are proliferating rapidly, a 'potpourri' of methodologies and procedures are being used. Although the results of the present work cannot be generalized much beyond the local situation, similar findings of American researchers do add encouragement to the speculation that similar characteristics are likely to exist among professional married women from other Canadian urban centres.

It is worth noting then, that differences between the present study and the findings of related works may be due to; 1) variations in procedure, methodology or statistical analyses; 2) variations in focus.

IMPLICATIONS AND RECOMMENDATIONS FOR FUTURE RESEARCH:

Several implications for research which arise from the data have been referred to in the summary. One key implication, relevant to counseling psychology, was that the role for women is changing and that the consequences of insisting that people adjust to outmoded concepts

is not adaptive, nor is it always in the best interest of the client. Recommendations consistent with this are: 1. that psychologists must do more than stay alert to changes in sex-role needs and attitudes. Counselors and therapists alike should endeavor to formulate modern personality and vocational theories and to develop vocational interest tests that are applicable to women. Hawley stated that, "... women's career choices have received little scrutiny. Most counseling for girls is based upon borrowed theory and cultural expectations (1971, p. 193)." She suggested that vocational theory has, in the past, been developed with regard to male needs and was then applied in female counseling situations where it may not have been appropriate; 2. that the traditional role is satisfying and meaningful for many women and where support for this life-style is sought, sensitivity to and awareness of one's own biases may be appropriate, i.e. Broverman and Broverman (1970) found that mental health therapists tend to represent the status quo and reinforce the traditional mode without questioning its appropriateness for women in consideration of a particular case.

Implications arising out of the lack of active political involvement among women involved in this study suggests that much potential is being lost to the public. Steinem (1972) had explored reasons why women remained politically uninvolved, although they had expressed political interest and were sensitive to important social issues. Women from her sample reported they remained politically uninvolved because:

- a) they did not wish to feel guilty about husband and/or child neglect;
- b) they did not wish to be viewed as unfeminine or unladylike; c) they believed that men were actively trying to keep them out of politics.

Perhaps similar forces operated in the lives of our respondents. This is mere speculation; however, Kaley's (1971) work and that reported by the Status of Women Report (1971) discussed ideas about the attitudes and the lack of political involvement which resembled these. Two factors reported by the Status of Women Report (1971) suggest that women do not seek public office due to: 1) prejudice in constituency associations; parties fear that women will lose votes; 2) inadequate financial resources; election financing is very expensive and women are frequently financially dependent or have less access than men to the financial community. Among Canadian women, evidence rests in their poor representation in government, either as House members or in Ministerial capacities at either the Provincial or Federal level.

Women would seem to have much to offer to the political scene. Steinem (1972) found that they were opposed to war, attached great value to human life, wished to protect the consumer, and that they did not value involvement in big business or in the military. The Status of Women Report (1971) documented this and expressed the feeling that the lack of women in high public office is not likely due to a dearth of competent women to fill such positions. The subjects of the present study provided an excellent example of competent women - non of whom held political office in terms of a political party or representative government.

The results of this study showed that non-working women and women without children supported the idea that children are somehow neglected due to the mothers employment outside the home. In contrast the working women and women with children rejected this notion. This

implies that mothers in the dual role might find further comfort from the results of recent research regarding this issue. Binstock (1972), Hutner (1972), Komarovsky (1959), Rossi (1969), and Seigel and Haas (1963) suggest two findings in common: that recent research shows; 1) not only is the mother's presence in a home critical, but also that the father's presence in the home is far more crucial than was formerly supposed; 2) that children of working mothers show no more neglect or emotional upset than those of non-working women.

Researchers also observed that children of mothers who are constantly in the home are frequently 'smothered' by motherly attention or are dominated and that such children often become dependent, neurotic, incapable of making decisions, or delinquent (Binstock, 1972). It appeared that families of this kind provided few opportunities for the younger members to solve problems, make decisions, or to do things for themselves. Such characteristics seem important in the development of independence. Seigel and Haas (1963) pointed out that much research dealing with child maladjustment in families with working mothers drew conclusions from situations of one-parent families, 'broken homes', or homes where alcoholism or emotional disturbance of one of the parents was common. This type of family is likely to be different from that of the well-educated, secure mother, who is open to change, who is concerned with the welfare of family members and who is absent for a regular time each day in her pursuit of a career or professional upgrading.

Other recommendations for further research which arose from this investigation are: 1. that a similar project be carried out nationally

with a large sample, including professional, married women from all urban centers; this would increase the generalizability of results;

2. that in future surveys, both husbands and wives be included in the sample; it would be useful to see how the husbands of traditionalists or liberationists perceive their wives' sex-role behavior in relation to their own attitudes;

3. that the findings here regarding cognitive dissonance imply that more intensive investigations of the experience of cognitive dissonance in relation to sex-role choices and fluctuating social expectations regarding appropriate sex-role behavior be carried out;

4. that modes of dissonance resolution be explored in similar situations; much has been said about the relationship of inner turmoil, conflict and insecurity to a woman's need to know herself as a person capable of fulfilling her real potential in relation to the social expectation that her role in life is to first be a wife and mother; however, there is a lack of well executed research to corroborate the implications of the discussion (particularly with regard to Canadian women);

5. that future surveys should be developed on the basis of an interdisciplinary approach, i.e. sociological, social-psychological, psychological, anthropological, political and economic approaches have much to contribute to the more precise understanding of the changing role of women.

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APPENDICES

APPENDIX A

INTODUCTORY LETTER AND PILOT STUDY

FACULTY OF EDUCATION
DEPARTMENT OF EDUCATIONAL
PSYCHOLOGY
TELEPHONE (403) 432-5245



THE UNIVERSITY OF ALBERTA
EDMONTON 7, CANADA

INTRODUCTORY LETTER:

INSTRUCTIONS:

Please complete the enclosed questionnaire according to the instructions. Following completion, forward your copy to Mrs. L. L. Schmidt in the self-addressed, stamped envelope provided.

Please retain the number on the small card attached to your questionnaire. It should correspond to the number printed in the left-hand corner of your form.

In three weeks, your group will be contacted again for follow-up. To insure confidentiality, you will need to recall your original number at that time.

Thank you so much for your help in this regard.

Sincerely,

L. L. Schmidt
(Ph.D. Candidate)

LLS/idb
Encl.

APPENDIX A

SEX-ROLE CONCEPT QUESTIONNAIRE
PRE-TEST INSTRUCTIONS

This is a draft copy of a questionnaire being developed for a PhD Dissertation study of the changing role of women. You have agreed to answer the following questions. This is very much appreciated as it will help to insure that the questionnaire will adequately obtain the information needed for this research.

Please proceed as follows:

1. First, answer all questions as indicated in the instructions for completing the questionnaire.
2. Having once completed the questionnaire, return to the beginning.
3. Re-examine the questionnaire carefully; this time, label each question according to whether you see it as reflecting a traditional (T) sex-role concept, or as reflecting a liberated (L) sex-role concept. Should you feel that the question reflects neither (T) nor (L), label it as ambiguous (A) and suggest how it might be improved to portray (L) or (T) more clearly.

The traditional sex-role (T) and the liberated sex-role (L) are, for the purposes of this study, viewed as dichotomous. Four key factors outline expectations consistent with the two views as follows:

TRADITIONAL SEX-ROLE MODELLIBERATED SEX-ROLE MODEL

- | | |
|---|--|
| 1. The patriarchal, authoritarian family. | Non-patriarchal, egalitarian relationship. |
| 2. Supportive role of women, instrumental role of men, in the family as well as in society. | Men and women assume both or either instrumental and supportive roles depending upon the situation and the individual's needs. |
| 3. Ideal of woman as mother and housewife. | Ideal of woman being free to choose role and to have society's support. |
| 4. Abstinence from all sexual activity outside of marital life, the virginity ideal. | Freedom to explore sexually in the manner which suits the individual and the situation. |

Section D and E deal specifically with feelings of conflict in relation to the decision of professionally trained women as to whether or not to pursue a career while married with children at home. Do you feel that these questions adequately tap conflictual areas? What else might you suggest?

Having completed the questionnaire in this way, in a paragraph or two, please suggest other improvements or additions which might more fully permit us to explore attitudes toward the feminine role.

The more frank you are in your reactions, the more helpful you will be in improving this schedule.

Thank you for your cooperation.

SEX-ROLE CONCEPT INVENTORY

Introduction

This questionnaire is designed to gather information about Canadian women and their roles as wives and mothers. It is part of a PhD Dissertation project designed by a student in Educational Psychology at the University of Alberta.

While extensive research has been conducted elsewhere, particularly in the United States, little is known about changing role patterns in our own area. In the following inventory, some questions relate to the functions that women fulfill in home and society; other questions refer to topics of more general interest. A biographical section is also included.

Confidentiality

All responses will be strictly confidential. This study has been designed so that it is not possible for your name to be associated with your completed questionnaire. Responses will be summarized and reported in a statistical manner only.

Thank you for your assistance.

Section A

This section asks for biographical data. Please answer each question as suggested.

1. What is your marital status? (Check one)

- (a) First marriage _____
 (b) Re-married _____
 (c) Separated or divorced _____
 (d) Single _____

2. How many years have you been in the present marriage?

- (a) 1-3 _____ (d) 12-15 _____
 (b) 4-7 _____ (e) 16 + _____
 (c) 8-11 _____

3. No. of Children.

- | (a) Male | (b) Female |
|-----------|------------|
| 0 _____ | 0 _____ |
| 1 _____ | 1 _____ |
| 2 _____ | 2 _____ |
| 3 + _____ | 3 + _____ |

4. How many children do you have in each of the following age ranges?

- (a) 1 yr. or less _____
 (b) 2 yr. to 5 yr. _____
 (c) 6 yr. to 10 yr. _____
 (d) 11 yr. to 14 yr. _____
 (e) 15 yr. or older _____

Religious preference:

- _____ (a) Protestant
 _____ (b) Catholic
 _____ (c) Jewish
 _____ (d) Unitarian
 _____ (e) Mormon
 _____ (f) Athiest or Agnostic
 _____ (g) Other _____
 please specify

6. Country of Birth:

- (a) Canada _____ (f) England _____
 (b) Ukraine _____ (g) France _____
 (c) Germany _____ (h) China _____
 (d) India _____ (i) Other _____
 (e) Scandinavia _____

If born outside Canada, how long
have you lived here?

7. Ethnic background:

- Ukrainian _____ English, Irish, or
 Scottish _____
 German _____ French _____
 East Indian _____ Other _____
 (specify) _____
 Scandinavian _____

8. Age: What is your age? (check one)

1. 20 - 24 _____
 2. 25 - 29 _____
 3. 30 - 34 _____
 4. 35 - 44 _____
 5. 45 - 50 _____
 6. 50 + _____

9. Professional Degrees: (check one)

- (a) B.D. _____ (g) Ph.D. _____
 (b) B.A. _____ (h) L.L.B. _____
 (c) B.Ed. _____ (i) M.S.W. _____
 (d) M.A. _____ (j) B.Sc. _____
 (e) M.Ed. _____ (k) M.Sc. _____
 (f) M.D. _____ (l) Other _____
 (specify)

10. At present the major portion of your
time is spent: (check one)

- (a) as a full time homemaker _____
 (b) as a homemaker with a part-
 time job in your profession _____
 (c) as a homemaker with a full-
 time job in your profession _____
 (d) as a professional full time _____
 (e) other (please specify) _____

11. Did you work in your professional field.

- (a) before marriage _____
 (b) before marriage and cont-
 tinued during marriage _____
 (c) during marriage but before
 children _____
 (d) not at all before marriage _____

12. If you are working as well as caring
for a family, do you work for:

- (a) financial reasons _____
 (b) financial reasons and
 personal enjoyment _____
 (c) personal enjoyment _____
 (d) other (please specify) _____

13. Are you satisfied with this child-care
arrangement?

- (a) very satisfied _____
 (b) somewhat satisfied _____
 (c) somewhat dissatisfied _____
 (d) very dissatisfied _____

14. Do you approve of public day care
facilities?

- (a) strongly approve _____
 (b) somewhat approve _____
 (c) somewhat disapprove _____
 (d) strongly disapprove _____

Whether you are presently employed or not, what is your husband's attitude toward your working? (check one).

- (a) he insists on it _____
 (b) he strongly approves _____
 (c) he somewhat approves _____
 (d) he's neutral or indifferent _____
 (e) he somewhat disapproves _____
 (f) he strongly disapproves _____
 (g) he forbids it _____

16. What is the occupation of your spouse?

- (a) professional, M.D., Ph.D., L.L.B. _____
 (b) school teacher _____
 (c) social worker, counselor _____
 (d) other professional _____
 (e) manager, administrator, proprietor _____
 (f) own business _____
 (g) student _____
 (h) technical _____
 (i) clerical, sales _____
 (j) other (please specify) _____

17. What is his annual income?

- (a) \$3000 - 5000 _____
 (b) \$6000 - 9000 _____
 (c) \$10000 - 14000 _____
 (d) \$15000 - 18000 _____
 (e) \$19000 + _____

18. Are you a member of a political party?

- (a) Yes _____ (b) No _____

If so, which one?

- (a) Social Credit _____ (d) N.D.P. _____
 (b) Conservative _____ (e) Other _____
 (c) Liberal _____

19. Would you describe your political views as:

- (a) Radical _____ (c) Conservative _____
 (b) Liberal _____ (d) None of these _____

Please specify _____

20. To which other groups do you belong? (check those which apply)

- (a) local community group, charity female auxiliary or church group _____
 (b) professional association _____
 (c) other (please specify) _____

21. Do you hold an officer's position in any of these organizations? Yes _____
 No _____

22. What is your position?

23. Are you a member of a Women's Liberation Group?

- (a) Yes _____ (b) No _____

24. (a) Are you a past member of a Women's Liberation Group?

- (a) Yes _____ (b) No _____

24. (b) Could you briefly discuss why you responded as you did to this question?

25. Would you like to join a Women's Liberation Group in the future?

- (a) Yes _____ (b) No _____
 (c) Maybe _____

Section B

The following questions relate to your home situation when you were a child. Please answer all questions.

1. When you were a child how many other children were in your family? (check one)

(a) 0 - 1 _____	(c) 4 - 5 _____
(b) 2 - 3 _____	(d) 6 + _____
2. Birth Order: (Check one).
In your family, were you born

(a) First _____	(c) Third or after _____
(b) Second _____	(d) Last _____
3. When you were a child did you feel (check one)

(a) closer to father _____	_____
(b) closer to mother _____	_____
(c) equally close to both parents _____	_____
(d) none of these _____	_____
(Please elaborate) _____	

4. Throughout most of your childhood, (check one)

(a) both parents lives in the home _____	_____
(b) Mother only lived in the home _____	_____
(c) Father only lived in the home _____	_____
5. What level of education had your mother completed? (check one)

(a) some high school _____	_____
(b) high school _____	_____
(c) some post-secondary training _____	_____
(d) university _____	_____
(e) some graduate work _____	_____
(f) Masters degree completed _____	_____
(g) M.D., Ph.D., L.L.B., etc. _____	_____
6. When you were a child, did your mother work? (check one)

(a) worked full-time throughout my childhood _____	_____
(b) worked part-time throughout my childhood _____	_____
(c) did not work while children were young _____	_____
(d) did not work outside the home at all _____	_____
7. If your mother worked, do you feel that she was satisfied with: (answer each item from (a) to (d)).

Yes	No	
_____	_____	(a) her job _____
_____	_____	(b) the amount of time free for her family _____
_____	_____	(c) her amount of time for a career involvement _____
_____	_____	(d) her amount of time for herself _____
8. What was your fathers usual occupation? (check one)

(a) Professional, M.D., Ph.D., LLB _____	_____
(b) School or college teacher _____	_____
(c) Other Professional _____	_____
(d) Manager, proprietor, administrator _____	_____
(e) Own business _____	_____
(f) Clerical, sales _____	_____
(g) Other (Please specify) _____	_____

9. As a child, your father was the one who made all the major decisions relating to the home

Yes _____	_____
No _____	_____

Section C

While it is increasingly evident that sex-role patterns are changing, little is known about how this is happening. This section deals with sex-role related issues. All answers should reflect your OWN situation; NOT your opinions about society in general. Therefore, please indicate as best you can how YOU personally feel in relation to each statement. There are five response possibilities. Please check one for each statement: i.e. I feel that I . . .

- (a) strongly agree _____
 (b) somewhat agree _____
 (c) somewhat disagree _____
 (d) strongly disagree _____
 (e) no opinion _____

1. In a marriage, the husband is mainly responsible for the financial support of the family. I feel that I . . .

(a) strongly agree _____
 (b) somewhat agree _____
 (c) somewhat disagree _____
 (d) strongly disagree _____
 (e) no opinion _____
2. Marriage to one person at a time provides the best possible framework for a relationship between mature men and women. I feel that I . . .

(a) strongly agree _____
 (b) somewhat agree _____
 (c) somewhat disagree _____
 (d) strongly disagree _____
 (e) no opinion _____
3. In a marriage, the wife should support the husband in building his career. I feel that I . . .

(a) strongly agree _____
 (b) somewhat agree _____
 (c) somewhat disagree _____
 (d) strongly disagree _____
 (e) no opinion _____
4. A good woman allows her husband to make decisions for the family and does not dispute these. I feel that I . . .

(a) strongly agree _____
 (b) somewhat agree _____
 (c) somewhat disagree _____
 (d) strongly disagree _____
 (e) no opinion _____
5. Women who demand equal decision making power in a marriage risk making their husband's feel unmanly. I feel that I . . .

(a) strongly agree _____
 (b) somewhat agree _____
 (c) somewhat disagree _____
 (d) strongly disagree _____
 (e) no opinion _____
6. In most families it is best that the husband is the head of the home. I feel that I . . .

(a) strongly agree _____
 (b) somewhat agree _____
 (c) somewhat disagree _____
 (d) strongly disagree _____
 (e) no opinion _____

- A man who allows his spouse to overrule his decisions is unmasculine. I feel that I . . .
- (a) strongly agree _____
 (b) somewhat agree _____
 (c) somewhat disagree _____
 (d) strongly disagree _____
 (e) no opinion _____
8. Men are more rational while women are more emotional. I feel that I . . .
- (a) strongly agree _____
 (b) somewhat agree _____
 (c) somewhat disagree _____
 (d) strongly disagree _____
 (e) no opinion _____
9. It is important to allow men to feel that they are superior in most heterosexual interaction. I feel that I . . .
- (a) strongly agree _____
 (b) somewhat agree _____
 (c) somewhat disagree _____
 (d) strongly disagree _____
 (e) no opinion _____
10. Women who are aggressive are unfeminine. I feel that I . . .
- (a) strongly agree _____
 (b) somewhat agree _____
 (c) somewhat disagree _____
 (d) strongly disagree _____
 (e) no opinion _____
11. Most men achieve their greatest satisfactions from their work. I feel that I . . .
- (a) strongly agree _____
 (b) somewhat agree _____
 (c) somewhat disagree _____
 (d) strongly disagree _____
 (e) no opinion _____
12. Most men achieve their greatest satisfactions from being good fathers for their families. I feel that I . . .
- (a) strongly agree _____
 (b) somewhat agree _____
 (c) somewhat disagree _____
 (d) strongly disagree _____
 (e) no opinion _____
13. It is the role of women to be supportive rather than assertive. I feel that I . . .
- (a) strongly agree _____
 (b) somewhat agree _____
 (c) somewhat disagree _____
 (d) strongly disagree _____
 (e) no opinion _____
14. In a heterosexual situation, men should always assume leadership. I feel that I . . .
- (a) strongly agree _____
 (b) somewhat agree _____
 (c) somewhat disagree _____
 (d) strongly disagree _____
 (e) no opinion _____
15. Most women feel defensive and competitive with other women. I feel that I . . .
- (a) strongly agree _____
 (b) somewhat agree _____
 (c) somewhat disagree _____
 (d) strongly disagree _____
 (e) no opinion _____
16. Women who belong to Womens' Liberation are aggressive and castrating females who dislike men. I feel that I . . .
- (a) strongly agree _____
 (b) somewhat agree _____
 (c) somewhat disagree _____
 (d) strongly disagree _____
 (e) no opinion _____
17. It is often important that women act less knowledgeable or intelligent than men in order to please or impress them. I feel that I . . .
- (a) strongly agree _____
 (b) somewhat agree _____
 (c) somewhat disagree _____
 (d) strongly disagree _____
 (e) no opinion _____
18. Women who are sure of their femininity will be happy to be supportive rather than dominant in their marriage relationships. I feel that I . . .
- (a) strongly agree _____
 (b) somewhat agree _____
 (c) somewhat disagree _____
 (d) strongly disagree _____
 (e) no opinion _____

- women who want professional equality with men are sexually frustrated. I feel that I . . .
- (a) strongly agree _____
 - (b) somewhat agree _____
 - (c) somewhat disagree _____
 - (d) strongly disagree _____
 - (e) no opinion _____
20. My major source of security is the home and family. I feel that I . . .
- (a) strongly agree _____
 - (b) somewhat agree _____
 - (c) somewhat disagree _____
 - (d) strongly disagree _____
 - (e) no opinion _____
21. The most important role in a woman's life is that of wife and mother. I feel that I . . .
- (a) strongly agree _____
 - (b) somewhat agree _____
 - (c) somewhat disagree _____
 - (d) strongly disagree _____
 - (e) no opinion _____
22. My major source of security comes from my husband and family. I feel that I . . .
- (a) strongly agree _____
 - (b) somewhat agree _____
 - (c) somewhat disagree _____
 - (d) strongly disagree _____
 - (e) no opinion _____
23. The greater the distinction a woman makes between her role as wife and mother and her other needs as a person, the more she experiences a sense of inner turmoil. I feel that I . . .
- (a) strongly agree _____
 - (b) somewhat agree _____
 - (c) somewhat disagree _____
 - (d) strongly disagree _____
 - (e) no opinion _____
24. It is extremely difficult for most women to combine a marriage with a career. I feel that I . . .
- (a) strongly agree _____
 - (b) somewhat agree _____
 - (c) somewhat disagree _____
 - (d) strongly disagree _____
 - (e) no opinion _____
25. Due to the incompatibility of interests between family needs and the demands of a profession, women who pursue careers as well as homemaking have more conflict in their marriage than those who do not. I feel that I . . .
- (a) strongly agree _____
 - (b) somewhat agree _____
 - (c) somewhat disagree _____
 - (d) strongly disagree _____
 - (e) no opinion _____
26. Children of working mothers tend to be less well adjusted than children of mothers not employed outside the home. I feel that I . . .
- (a) strongly agree _____
 - (b) somewhat agree _____
 - (c) somewhat disagree _____
 - (d) strongly disagree _____
 - (e) no opinion _____
27. Women who pursue a career and never marry have missed the most important satisfactions of being a woman. I feel that I . . .
- (a) strongly agree _____
 - (b) somewhat agree _____
 - (c) somewhat disagree _____
 - (d) strongly disagree _____
 - (e) no opinion _____
28. For most professionally trained women, having to choose between the role of a wife and mother and the pursuit of a career creates feelings of inner conflict. I feel that I . . .
- (a) strongly agree _____
 - (b) somewhat agree _____
 - (c) somewhat disagree _____
 - (d) strongly disagree _____
 - (e) no opinion _____
29. It is permissible for husbands to indulge in extramarital sex, but not for wives. I feel that I . . .
- (a) strongly agree _____
 - (b) somewhat agree _____
 - (c) somewhat disagree _____
 - (d) strongly disagree _____
 - (e) no opinion _____
30. It is desirable for a woman to be a virgin prior to marriage. I feel that I . . .
- (a) strongly agree _____
 - (b) somewhat agree _____
 - (c) somewhat disagree _____
 - (d) strongly disagree _____
 - (e) no opinion _____

- Mr. M. and his wife share all household tasks and the care of their two small children. Both work half time. This reduces their income, but allows them to maintain a closer family relationship. This is a great arrangement for all concerned. I feel that I . . .
- (a) strongly agree _____
 (b) somewhat agree _____
 (c) somewhat disagree _____
 (d) strongly disagree _____
 (e) no opinion _____
32. There are arrangements other than traditional marriage and family which might be better for some adults and children. I feel that I . . .
- (a) strongly agree _____
 (b) somewhat agree _____
 (c) somewhat disagree _____
 (d) strongly disagree _____
 (e) no opinion _____
33. The traditional family should be replaced by laissez-faire heterosexual interaction with children being raised by well-trained professionals. I feel that I . . .
- (a) strongly agree _____
 (b) somewhat agree _____
 (c) somewhat disagree _____
 (d) strongly disagree _____
 (e) no opinion _____
34. In a marriage, husband and wife should have equal decision making power. I feel that I . . .
- (a) strongly agree _____
 (b) somewhat agree _____
 (c) somewhat disagree _____
 (d) strongly disagree _____
 (e) no opinion _____
35. In the home men and women should share the economic responsibilities equally. I feel that I . . .
- (a) strongly agree _____
 (b) somewhat agree _____
 (c) somewhat disagree _____
 (d) strongly disagree _____
 (e) no opinion _____
36. In the home, men and women should share the child rearing responsibilities equally. I feel that I . . .
- (a) strongly agree _____
 (b) somewhat agree _____
 (c) somewhat disagree _____
 (d) strongly disagree _____
 (e) no opinion _____
37. The Institution of marriage in its present form must end. I feel that I . . .
- (a) strongly agree _____
 (b) somewhat agree _____
 (c) somewhat disagree _____
 (d) strongly disagree _____
 (e) no opinion _____
38. Mr. & Mrs. A. are both working in careers that provide much satisfaction and opportunity for personal growth. They have two small children. Mrs. A. is offered a job in a different city that would greatly enhance her career. Mrs. A. should convince the family to move. I feel that I . . .
- (a) strongly agree _____
 (b) somewhat agree _____
 (c) somewhat disagree _____
 (d) strongly disagree _____
 (e) no opinion _____
39. Throughout life most women are discouraged from having ambitions which might lead them into dominant public positions. I feel that I . . .
- (a) strongly agree _____
 (b) somewhat agree _____
 (c) somewhat disagree _____
 (d) strongly disagree _____
 (e) no opinion _____
40. The special courtesies extended to women are demeaning because they keep women feeling helpless and in their place. I feel that I . . .
- (a) strongly agree _____
 (b) somewhat agree _____
 (c) somewhat disagree _____
 (d) strongly disagree _____
 (e) no opinion _____

In intellectual matters, most men rarely consider the opinions of women seriously. I feel that I . . .

- (a) strongly agree _____
- (b) somewhat agree _____
- (c) somewhat disagree _____
- (d) strongly disagree _____
- (e) no opinion _____

42. In our education system, girls are often counseled into female dominated careers such as nursing and teaching. This is too limiting and must change. I feel that I . . .

- (a) strongly agree _____
- (b) somewhat agree _____
- (c) somewhat disagree _____
- (d) strongly disagree _____
- (e) no opinion _____

43. Women who belong to the Women's Liberation Movement are healthy women fighting a sick system. I feel that I . . .

- (a) strongly agree _____
- (b) somewhat agree _____
- (c) somewhat disagree _____
- (d) strongly disagree _____
- (e) no opinion _____

44. The male sex is better off in this society since they have freedom, status and power that women do not have. I feel that I . . .

- (a) strongly agree _____
- (b) somewhat agree _____
- (c) somewhat disagree _____
- (d) strongly disagree _____
- (e) no opinion _____

45. Women should have equality with men in salaries, promotions, and hiring. I feel that I . . .

- (a) strongly agree _____
- (b) somewhat agree _____
- (c) somewhat disagree _____
- (d) strongly disagree _____
- (e) no opinion _____

46. Many professional women would feel free to pursue careers if there were adequate day-care centers available for their children. I feel that I . . .

- (a) strongly agree _____
- (b) somewhat agree _____
- (c) somewhat disagree _____
- (d) strongly disagree _____
- (e) no opinion _____

47. Abortion on demand is a most humane way of dealing with a situation of an unwanted birth. I feel that I . . .

- (a) strongly agree _____
- (b) somewhat agree _____
- (c) somewhat disagree _____
- (d) strongly disagree _____
- (e) no opinion _____

48. Women have much to contribute to political life in modern society. I feel that I . . .

- (a) strongly agree _____
- (b) somewhat agree _____
- (c) somewhat disagree _____
- (d) strongly disagree _____
- (e) no opinion _____

49. It is unfair that many qualified women cannot get suitable work appointments while men with similar skills have less trouble. I feel that I . . .

- (a) strongly agree _____
- (b) somewhat agree _____
- (c) somewhat disagree _____
- (d) strongly disagree _____
- (e) no opinion _____

50. Women's liberation is a movement organized by women with justifiable grievances. I feel that I . . .

- (a) strongly agree _____
- (b) somewhat agree _____
- (c) somewhat disagree _____
- (d) strongly disagree _____
- (e) no opinion _____

51. Women can best achieve full self-development by getting the best education and training possible. I feel that I . . .

- (a) strongly agree _____
- (b) somewhat agree _____
- (c) somewhat disagree _____
- (d) strongly disagree _____
- (e) no opinion. _____

52. Raising children provides many rewards but cannot provide women with satisfaction as a full-time job. I feel that I . . .

- (a) strongly agree _____
- (b) somewhat agree _____
- (c) somewhat disagree _____
- (d) somewhat disagree _____
- (e) no opinion _____

Our society exploits women as much as it exploits Indians, French and members of other minorities. I feel that I . . .

- (a) strongly agree _____
- (b) somewhat agree _____
- (c) somewhat disagree _____
- (d) strongly disagree _____
- (e) no opinion _____

54. Women who combine a career with marriage have a deeper sense of their own worth than those who do not. I feel that I . . .

- (a) strongly agree _____
- (b) somewhat agree _____
- (c) somewhat disagree _____
- (d) strongly disagree _____
- (e) no opinion _____

55. The primary reasons for working in one's profession and at the same time being a good wife and mother is due to the personal satisfaction achieved. I feel that I . . .

- (a) strongly agree _____
- (b) somewhat agree _____
- (c) somewhat disagree _____
- (d) strongly disagree _____
- (e) no opinion _____

56. Women should initiate intimate interaction with men if they wish to. I feel that I . . .

- (a) strongly agree _____
- (b) somewhat agree _____
- (c) somewhat disagree _____
- (d) strongly disagree _____
- (e) no opinion _____

57. Marriage should not limit the depth of one's heterosexual relationships outside of the marriage unit. I feel that I . . .

- (a) strongly agree _____
- (b) somewhat agree _____
- (c) somewhat disagree _____
- (d) strongly disagree _____
- (e) no opinion _____

58. Women should have as much freedom to experiment sexually as men do. I feel that I . . .

- (a) strongly agree _____
- (b) somewhat agree _____
- (c) somewhat disagree _____
- (d) strongly disagree _____
- (e) no opinion _____

59. In general, men are more often interested in a woman's body than in her intellectual and creative abilities. I feel that I . . .

- (a) strongly agree _____
- (b) somewhat agree _____
- (c) somewhat disagree _____
- (d) strongly disagree _____
- (e) no opinion _____

SECTION D

This section asks you to consider feelings about role related tasks and decisions which many of us face in our marriage situations. It is important that you reflect how you feel. Complete confidentiality will be maintained.

1. The decision to work/not work while married with children made you feel: (check one)
 - (a) in conflict with yourself _____
 - (b) in conflict with your husband _____
 - (c) in conflict with your children _____
 - (d) free of conflict, because you knew you would enjoy it _____
 - (e) free of conflict, because you felt you could contribute to your profession _____
 - (f) free of conflict, because you felt that when you're happier you can better contribute to the well-being of your family _____
 - (g) none of these _____
2. If you are working do you feel: (check one)
 - (a) very satisfied with things both at home and at work _____
 - (b) somewhat satisfied with both _____
 - (c) somewhat dissatisfied and would prefer to spend more time with the family _____
 - (d) somewhat dissatisfied and long for greater professional involvement _____
 - (e) very dissatisfied with both _____
 - (f) none of these _____
3. If you are not working now, do you feel: (check one)
 - (a) very satisfied being in the home _____
 - (b) somewhat satisfied being in the home _____
 - (c) somewhat dissatisfied being in the home _____
 - (d) very dissatisfied and long for professional involvement _____
 - (e) none of these _____
4. If you work outside the home do you find yourself thinking about quitting your job to stay full time in the home: (check one)
 - (a) very frequently _____
 - (b) sometimes consider it _____
 - (c) never consider it _____
5. If you do not work outside the home do you find that you consider pursuing your career or seriously upgrading your education: (check one)
 - (a) very frequently _____
 - (b) sometimes consider it _____
 - (c) never consider it _____
6. If you could live your life over would you choose: (check one)
 - (a) monogamy _____
 - (b) commonlaw _____
 - (c) group marriage _____
 - (d) to stay single _____
7. If you could choose again would you: (check One)
 - (a) have children _____
 - (b) not have children _____
8. If you could, would you change your decision about whether to work or not
 Yes _____ No _____
9. If you work outside the home, do you sometimes worry about whether your children are (check all those that apply to you)
 - (a) growing up without you _____
 - (b) cared for properly _____
 - (c) whether they would be better off if you were home full time _____
 - (d) none of these _____

SECTION E

In relation to the tasks which must be done in your home please check the choices below which most accurately describe your situation. Consider each question. Each question lists eight possibilities. Please place an "A" beside those which best describe what actually happens in your home. Place a "B" beside the choice which you would prefer to happen. Should the real situation reflect your preference, please place "AB" beside the relevant choice. Please consider your preference carefully. All responses will be held in strict confidence.

A = In our home . . .

B = I would prefer that . . .

AB = What happens is what I prefer

- | | |
|---|---|
| <p>1. Who prepares the meals?</p> <p>(a) almost always my husband _____</p> <p>(b) sometimes my husband _____</p> <p>(c) exactly half and half _____</p> <p>(d) shared spontaneously _____</p> <p>(e) usually myself _____</p> <p>(f) sometimes myself _____</p> <p>(g) outside help and myself _____</p> <p>(h) outside help _____</p> | <p>5. Who does household and car repairs?</p> <p>(a) almost always my husband _____</p> <p>(b) sometimes my husband _____</p> <p>(c) exactly half and half _____</p> <p>(d) shared spontaneously _____</p> <p>(e) usually myself _____</p> <p>(f) sometimes myself _____</p> <p>(g) outside help and myself _____</p> <p>(h) outside help _____</p> |
| <p>2. Who shops for food?</p> <p>(a) almost always my husband _____</p> <p>(b) sometimes my husband _____</p> <p>(c) exactly half and half _____</p> <p>(d) shared spontaneously _____</p> <p>(e) usually myself _____</p> <p>(f) sometimes myself _____</p> <p>(g) outside help and myself _____</p> <p>(h) outside help _____</p> | <p>6. Who draws up the household budget and sees that bills are paid?</p> <p>(a) almost always my husband _____</p> <p>(b) sometimes my husband _____</p> <p>(c) exactly half and half _____</p> <p>(d) shared spontaneously _____</p> <p>(e) usually myself _____</p> <p>(f) sometimes myself _____</p> <p>(g) outside help and myself _____</p> <p>(h) outside help _____</p> |
| <p>3. Who does the housework, cleaning, laundry, dishes?</p> <p>(a) almost always my husband _____</p> <p>(b) sometimes my husband _____</p> <p>(c) exactly half and half _____</p> <p>(d) shared spontaneously _____</p> <p>(e) usually myself _____</p> <p>(f) always myself _____</p> <p>(g) myself and outside help _____</p> <p>(h) outside help _____</p> | <p>7. How satisfied are you with this division of labor? (check one)</p> <p>(a) very satisfied _____</p> <p>(b) somewhat satisfied _____</p> <p>(c) somewhat dissatisfied _____</p> <p>(d) very dissatisfied _____</p> <p>(e) no opinion _____</p> |
| <p>4. Who dresses, feeds and cares for the children?</p> <p>(a) almost always my husband _____</p> <p>(b) sometimes my husband _____</p> <p>(c) exactly half and half _____</p> <p>(d) shared spontaneously _____</p> <p>(e) usually myself _____</p> <p>(f) always myself _____</p> <p>(g) myself and outside help _____</p> <p>(h) outside help _____</p> | |

SECTION F

In reflecting about your own situation, would you rate your attitude concerning a woman's appropriate place in home, family, and society as:
(please check one)

- (a) very traditional _____
- (b) somewhat traditional _____
- (c) somewhat liberationist _____
- (d) very liberationist _____

If you have any further comments relating to topics dealt with in this inventory, please write in the space below.

APPENDIX B

LETTERS REGARDING SURVEY PROCEDURE

FACULTY OF EDUCATION
DEPARTMENT OF EDUCATIONAL
PSYCHOLOGY
TELEPHONE (403) 432-5245



THE UNIVERSITY OF ALBERTA
EDMONTON 7, CANADA

June 26, 1972

Dear Participant:

The survey enclosed is part of the data-collection procedure being utilized in a doctoral study of women. The study is concerned with the role attitudes of married, professional women. Both those who are actively working in their profession and those who are now at home full time, but have a professional degree, are being contacted.

I believe it is important to develop a better understanding of issues facing Canadian women. I hope you will be able to participate in this study by filling out the survey, and trust you will look upon this as an opportunity to express your views.

Your questionnaire has a number which correlates with your name. This has been done in order to facilitate a follow-up session. I realize that many of the questions deal with sensitive, personal issues. Therefore, your number and name will be kept absolutely confidential and will be known only to myself. At the conclusion of this study, the number-name file will be destroyed.

When the study is completed, I will make available to you a summary of the research findings.

May I express my appreciation for your help in this study. If you have any questions, feel free to phone me during the evening at 488-7529.

Sincerely,

Lanalee Schmidt
Doctoral Candidate
Educational Psychology

FACULTY OF EDUCATION
DEPARTMENT OF EDUCATIONAL
PSYCHOLOGY
TELEPHONE (403) 432-5245



THE UNIVERSITY OF ALBERTA
EDMONTON 7, CANADA

July 12, 1972

Dear Participant:

On July 26, I mailed you a survey which was part of a data-collection procedure being utilized in a doctoral study of women. Many of the completed questionnaires have now returned, but I have not yet heard from you.

I still hope you will be able to participate, for your views are important for a better understanding of issues relating to role attitude of married, professional women.

If you have misplaced or did not receive your survey, or if for some other reason you hesitate to complete the questions, please feel free to phone me during the evening at 488-7529.

Thank you for your co-operation.

Sincerely,

Lanalee Schmidt
Doctoral Candidate
Educational Psychology

FACULTY OF EDUCATION

DEPARTMENT OF EDUCATIONAL
PSYCHOLOGY
TELEPHONE (403) 432-5245



THE UNIVERSITY OF ALBERTA
EDMONTON 7, CANADA

Aug. 4, 1972

Dear Participant:

On June 26, I mailed you a survey which was part of a data- collection procedure being utilized in a doctoral study of women. Many of the completed questionnaires have now returned, but I have not yet heard from you.

I still hope you will be able to participate , for your views are important for a better understanding of issues relating to role attitudes of married, professional women.

If you misplaced or did not receive your survey, or if for some other reason you hesitate to complete the questions, please feel free to phone me during the evening at 488-7529.

Thank you for your co-operation.

Sincerely,

Lanalee Schmidt
Doctoral Candidate
Educational Psychology

FACULTY OF EDUCATION
DEPARTMENT OF EDUCATIONAL
PSYCHOLOGY
TELEPHONE (403) 432-5245



THE UNIVERSITY OF ALBERTA
EDMONTON 7, CANADA

RE-ISSUE:

August 11, 1972

Dear Participant:

The survey enclosed is part of the data-collection procedure being utilized in a doctoral study of women. The study is concerned with the role attitudes of married, professional women. Both those who are actively working in their profession and those who are now at home full time, but have a professional degree, are being contacted.

I believe it is important to develop a better understanding of issues facing Canadian women. I hope you will be able to participate in this study by filling out the survey, and trust you will look upon this as an opportunity to express your views.

Your questionnaire has a number which correlates with your name. This has been done in order to facilitate a follow-up session. I realize that many of the questions deal with sensitive, personal issues. Therefore, your number and name will be kept absolutely confidential and will be known only to myself. At the conclusion of this study, the number-name file will be destroyed.

When the study is completed, I will make available to you a summary of the research findings.

May I express my appreciation for your help in this study. If you have any questions, feel free to phone me during the evening at 488-7529.

Sincerely,

Lanalee Schmidt
Doctoral Candidate
Educational Psychology

FACULTY OF EDUCATION
DEPARTMENT OF EDUCATIONAL
PSYCHOLOGY
TELEPHONE (403) 432-5245



THE UNIVERSITY OF ALBERTA
EDMONTON 7, CANADA

September 20, 1972

Dear Participant:

This is the final phase of the doctoral study of professionally trained women. You have been selected for follow-up from the original random sample group who completed the Sex-Role Inventory sent out early in the summer.

The follow-up procedure consists of completing each of the three enclosed inventories. They are (1) Study of Values (2) Maslow S-I Inventory, and (3) Edwards Personal Preference Schedule.

I would appreciate it if you would complete the forms in the above sequence. Please do not reflect at length over any question and, if at all possible, please answer every question. Read the instructions for each questionnaire carefully. Do not hesitate to refer back to them if answering becomes difficult.

The first inventory, Study of Values, has two parts. Part I has two types of response categories: (a) agree - disagree, and (b) prefer more - prefer less. Part II uses numerical scores of 4, 3, 2, 1. It is important to remember that a score of "4" refers to the statement you most prefer, while "1" refers to the statement you least prefer.

If you wish to score the Study of Values questionnaire as indicated on page 11, carefully follow the instructions outlined and note that the order in which the scores are transcribed differ for each page. However, if you wish, you may delete page 11 and the scoring procedure.

Do not put your name on any of the inventories. Instead, make certain that your code number is printed on each form. Upon completion of all three questionnaires, please forward them to me at the following address:

Mrs. L. Schmidt
c/o Department of Educational Psychology
The University of Alberta
Edmonton, Alberta

- 2 -

Please return the Edwards Personal Preference Schedule booklet along with the answer sheet.

Once again, thank you for your help in this study. I will forward a research report to each of the participants once the data gathering and analysis has been completed. Should further questions arise, please call me at my new number - 433-3533.

Yours sincerely,

Ph.D. Candidate

APPENDIX C

SEX-ROLE INVENTORY

APPENDIX C

SEX-ROLE INVENTORY

code number

APPENDIX C

SEX-ROLE INVENTORY

INTRODUCTION

This inventory is designed to gather information about Canadian women and their roles as wives and mothers. It is part of a Ph.D. Dissertation project designed by a student in Educational Psychology at the University of Alberta.

While extensive research has been conducted elsewhere, particularly in the United States, little is known about changing role patterns in our own area. In the following inventory, some questions relate to the functions that women fulfill in home and society; other questions refer to topics of more general interest. A biographical section is also included.

SELECTION

You have been selected in a random sample of women professionals, living in Edmonton. Your assistance is vital, as only you can help to identify issues which arise in the performance of the roles of wife, mother and well-educated woman.

The accuracy of the results depends upon your answering *all* the questions conscientiously. Your help is deeply appreciated.

CONFIDENTIALITY

A code number card is attached to each inventory. This should match the number on the left hand corner of this page. Please retain the *card* as you may be contacted for follow-up and you will need the code number at that time.

All responses will be held in strict confidence. Answers will be summarized and reported statistically. Under *no* circumstances will completed forms be made available to any other office.

COMPLETION

When you have filled out the entire inventory, please mail it in the enclosed, prepaid, self-addressed envelope.

I do hope that the needs of yourself and other women in relation to these issues will justify the valuable time and effort you give to help this research.

Thank you for your assistance.

SECTION A

This section asks for biographical data. Please fill in the box with the number (enclosed in parentheses) which corresponds to your answer. For example, if you were born last in your family, you would fill out the question below as follows:

In your family, were you born:

- (1) first
- (2) second
- (3) third or after
- (4) last
- (5) only child

☒

What is your present marital status? (Answer one)

A1

- (1) first marriage
- (2) remarried
- (3) separated or divorced
- (4) single
- (5) widowed
- (6) common-law
- (7) other

☐

If you are married, how many years have you been in the present marriage?

A2

- (1) 1 - 3 years
- (2) 4 - 7 years
- (3) 8 - 11 years
- (4) 12 - 15 years
- (5) 16 years or more

☐

How many male children do you have?

A3

- (1) 0
- (2) 1
- (3) 2
- (4) 3 or more

☐

How many female children do you have?

A4

- (1) 0
- (2) 1
- (3) 2
- (4) 3 or more

☐

What is your religious preference?

A5

- (1) Protestant
- (2) Catholic
- (3) Jewish
- (4) Unitarian
- (5) Mormon
- (6) atheist or agnostic
- (7) other

☐

What was the country of your birth?

A6

- (1) Canada
- (2) Ukraine
- (3) Germany
- (4) India
- (5) Scandinavia
- (6) England
- (7) France
- (8) China
- (9) other

☐

If born outside Canada, how long have you lived here?

A7

- (1) 1 year or less
- (2) 2 - 6 years
- (3) 7 - 11 years
- (4) 12 years or more

☐

What is the ethnic background of your father?

A8

- (1) Ukrainian
- (2) German
- (3) East Indian
- (4) Dutch
- (5) Scandinavian
- (6) English, Irish or Scottish
- (7) French
- (8) other

☐

What is the ethnic background of your mother?

A9

- (1) Ukrainian
- (2) German
- (3) East Indian
- (4) Dutch
- (5) Scandinavian
- (6) English, Irish or Scottish
- (7) French
- (8) other

☐

What is your age?

A10

- (1) 20 - 24 years
- (2) 25 - 29 years
- (3) 30 - 34 years
- (4) 35 - 44 years
- (5) 45 - 50 years
- (6) 51 years or more

☐

What degree do you hold?

A11

- (1) B.A., B.D.
- (2) B.Sc.
- (3) B.Ed.
- (4) M.Ed.
- (5) M.A., M.Sc.
- (6) M.S.W.
- (7) M.D.
- (8) LL.B.
- (9) Ph.D.

☐

At present the major portion of your time is spent: (Answer one)

A12

- (1) as a full-time homemaker
- (2) as a homemaker with a part-time job in your profession
- (3) as a homemaker with a full-time job in your profession
- (4) as a full-time professional
- (5) other

☐

Did you work in your professional field: (Answer one)

A13

- (1) before marriage
- (2) before marriage and continued during marriage
- (3) during marriage but before children
- (4) during marriage but only after children were in school
- (5) not at all

☐

If you are working as well as caring for a family, do you work for: (Answer one)

A14

- (1) financial reasons
- (2) financial reasons and personal enjoyment
- (3) personal enjoyment
- (4) other

☐

Do you have preschool children?

A15

(1) yes

(2) no

☐

If you are working and have children of preschool age, where do they stay during the day?

A16

(1) day-care, play school

(2) kindergarten

(3) babysitter—in babysitter's home

(4) babysitter—in your home

(5) family relative (sister, grandmother, etc.)

(6) other

☐

Are you satisfied with this child-care arrangement? (Answer one)

A17

(1) very satisfied

(2) somewhat satisfied

(3) somewhat dissatisfied

(4) very dissatisfied

☐

Do you approve of public day-care facilities?

A18

(1) strongly approve

(2) somewhat approve

(3) somewhat disapprove

(4) strongly disapprove

☐

Whether you are presently employed or not, what is your husband's attitude toward your working? (Answer one)

A19

(1) he insists on it

(2) he strongly approves

(3) he somewhat approves

(4) he's neutral or indifferent

(5) he somewhat disapproves

(6) he strongly disapproves

(7) he forbids it

☐

What is the occupation of your spouse?

A20

(1) professional: M.D., Ph.D., LL.B.

(2) school teacher

(3) social worker, counselor

(4) other professional

(5) manager, administrator, own business, proprietor

(6) student

(7) technical

(8) clerical, sales

(9) other

☐

What is his approximate annual income?

A21

(1) \$3,000 - \$5,000

(2) \$6,000 - \$9,000

(3) \$10,000 - \$14,000

(4) \$15,000 - \$18,000

(5) \$19,000 or more

☐

What is your approximate annual income?

A22

(1) \$3,000 - \$5,000

(2) \$6,000 - \$9,000

(3) \$10,000 - \$14,000

(4) \$15,000 - \$18,000

(5) \$19,000 or more

☐

Whose income provides the primary base for family and home support? (Answer one)

A23

(1) husband's salary

(2) wife's salary

(3) husband and wife together

☐

Are you a member of a political party?

A24

(1) yes

(2) no

☐

If so, which one?

A25

(1) Social Credit

(2) Progressive Conservative

(3) Liberal

(4) New Democratic Party

(5) other

☐

Would you describe your political views as:

A26

- (1) radical
- (2) liberal
- (3) conservative
- (4) none of these

☐

To which other groups do you belong? (Indicate up to three in order of participation)

A27

- (1) local community group
- (2) charitable organization
- (3) church
- (4) female auxiliary
- (5) professional association
- (6) cultural/arts organization
- (7) social-action/environmental group
- (8) other

First

☐

Second

☐

Third

☐

Do you hold an officer's position in any of these organizations?

A28

- (1) yes
- (2) no

☐

Are you a member or past member of a Women's Liberation Group?

A29

- (1) yes
- (2) no

☐

Would you like to join a Women's Liberation Group in the future?

A30

- (1) yes
- (2) no

☐

SECTION B

The following questions relate to your home situation when you were a child. Please answer *all* questions. Place the number of the correct answer in the appropriate box.

When you were a child, how many other children were in your family? (Answer one)

B1

- (1) 0 - 1
- (2) 2 - 3
- (3) 4 - 5
- (4) 6 or more

☐

In your family, were you born:

B2

- (1) first
- (2) second
- (3) third or after
- (4) last
- (5) only child

☐

When you were a child, did you feel: (Answer one)

B3

- (1) closer to father
- (2) closer to mother
- (3) equally close to both parents
- (4) none of these

☐

Throughout most of your childhood: (Answer one)

B4

- (1) both parents lived in the home
- (2) mother only lived in the home
- (3) father only lived in the home
- (4) did not live with parents

☐

What level of education had your mother completed? (Answer one)

B5

- (1) elementary school
- (2) some high school
- (3) high school
- (4) some post-secondary training
- (5) university
- (6) some graduate work
- (7) Masters degree completed
- (8) M.D., Ph.D., LL.B., etc.
- (9) none of these

☐

When you were a child, did your mother work outside the home? (Answer one)

B6

- (1) worked full time throughout my childhood
 (2) worked part time throughout my childhood
 (3) did not work while children were young
 (4) did not work outside the home at all

☐

If your mother worked outside the home, do you feel that she was satisfied with her job?

B7

- (1) yes
 (2) no

☐

If your mother worked outside the home, do you feel that she was satisfied with the amount of time free for her family?

B8

- (1) yes
 (2) no

☐

If your mother worked outside the home, do you feel that she was satisfied with her amount of time for a career involvement?

B9

- (1) yes
 (2) no

☐

If your mother worked outside the home, do you feel that she was satisfied with her amount of time for herself?

B10

- (1) yes
 (2) no

☐

What was your father's usual occupation? (Answer one)

B11

- (1) professional: M.D., Ph.D., LL.B.
 (2) school or college teacher
 (3) other professional
 (4) manager, proprietor, administrator
 (5) farmer
 (6) own business
 (7) clerical, sales
 (8) other

☐

As a child, was your father the one who made all the major decisions relating to the home?

B12

- (1) yes
 (2) no

☐

SECTION C

While it is increasingly evident that sex-role patterns are changing, little is known about how this is happening. This section deals with sex-role related issues. All answers should reflect *your own situation*; *not* what is commonly expressed in society. Therefore, please indicate as best you can how *you personally* feel in relation to each statement. There are *five* response possibilities. Please answer *one* for each statement.

EXAMPLE:

If you feel that you *somewhat agree* with the statement: "Women who demand equal decision-making power in marriage risk making their husbands feel unmanly", then your answer in the box would be:

- (1) strongly agree
 (2) somewhat agree
 (3) no opinion
 (4) somewhat disagree
 (5) strongly disagree

☒

In a marriage, the husband is mainly responsible for the financial support of the family. I feel that I...

C1

- (1) strongly agree
 (2) somewhat agree
 (3) no opinion
 (4) somewhat disagree
 (5) strongly disagree

☐

<p>Marriage to one person at a time provides the best possible framework for a relationship between mature men and women. I feel that I...</p> <p>(1) strongly agree (2) somewhat agree (3) no opinion (4) somewhat disagree (5) strongly disagree</p>	C2	<p>Women who are sure of their femininity will be happy to be supportive rather than dominant in their marriage relationships. I feel that I...</p> <p>(1) strongly agree (2) somewhat agree (3) no opinion (4) somewhat disagree (5) strongly disagree</p>	C7
<p>In a marriage, the wife should support the husband in building his career despite possible conflict with her own ambitions. I feel that I...</p> <p>(1) strongly agree (2) somewhat agree (3) no opinion (4) somewhat disagree (5) strongly disagree</p>	C3	<p>For most professionally trained women, having to choose between the role of a wife and mother and the pursuit of a career creates feelings of inner conflict. I feel that I...</p> <p>(1) strongly agree (2) somewhat agree (3) no opinion (4) somewhat disagree (5) strongly disagree</p>	C8
<p>Women who demand equal decision-making power in a marriage risk making their husbands feel unmanly. I feel that I...</p> <p>(1) strongly agree (2) somewhat agree (3) no opinion (4) somewhat disagree (5) strongly disagree</p>	C4	<p>Mr. & Mrs. A. are both working in careers that provide much satisfaction and opportunity for personal growth. They have two small children. Mrs. A. is offered a job in a different city that would greatly enhance her career. Mrs. A. should convince the family to move. I feel that I...</p> <p>(1) strongly agree (2) somewhat agree (3) no opinion (4) somewhat disagree (5) strongly disagree</p>	C9
<p>In most families it is best that the husband is the head of the home. I feel that I...</p> <p>(1) strongly agree (2) somewhat agree (3) no opinion (4) somewhat disagree (5) strongly disagree</p>	C5	<p>My major source of security comes from my husband and family. I feel that I...</p> <p>(1) strongly agree (2) somewhat agree (3) no opinion (4) somewhat disagree (5) strongly disagree</p>	C10
<p>Women have much to contribute to political life in modern society. I feel that I...</p> <p>(1) strongly agree (2) somewhat agree (3) no opinion (4) somewhat disagree (5) strongly disagree</p>	C6		

<p>Children of working mothers tend to be less well adjusted than children of mothers not employed outside the home. I feel that I . . .</p> <p>(1) strongly agree (2) somewhat agree (3) no opinion (4) somewhat disagree (5) strongly disagree</p>	C11	<p>It is often important that women act less knowledgeable or intelligent than men in order to please or impress them. I feel that I . . .</p> <p>(1) strongly agree (2) somewhat agree (3) no opinion (4) somewhat disagree (5) strongly disagree</p>	C16
<p>The greater the distinction a woman makes between her role as wife and mother and her other needs as a person, the more she experiences a sense of inner turmoil. I feel that I . . .</p> <p>(1) strongly agree (2) somewhat agree (3) no opinion (4) somewhat disagree (5) strongly disagree</p>	C12	<p>It is the role of women to be supportive rather than assertive. I feel that I . . .</p> <p>(1) strongly agree (2) somewhat agree (3) no opinion (4) somewhat disagree (5) strongly disagree</p>	C17
<p>There are arrangements other than traditional marriage and family which might be better for some adults and children. I feel that I . . .</p> <p>(1) strongly agree (2) somewhat agree (3) no opinion (4) somewhat disagree (5) strongly disagree</p>	C13	<p>Both men and women should have the freedom to experiment sexually as they choose. I feel that I . . .</p> <p>(1) strongly agree (2) somewhat agree (3) no opinion (4) somewhat disagree (5) strongly disagree</p>	C18
<p>Women should have equality with men in salaries, promotions, and hiring. I feel that I . . .</p> <p>(1) strongly agree (2) somewhat agree (3) no opinion (4) somewhat disagree (5) strongly disagree</p>	C14	<p>In the home, men and women should share the child-rearing responsibilities equally. I feel that I . . .</p> <p>(1) strongly agree (2) somewhat agree (3) no opinion (4) somewhat disagree (5) strongly disagree</p>	C19
<p>It is very difficult for women with children to combine a marriage with a career. I feel that I . . .</p> <p>(1) strongly agree (2) somewhat agree (3) no opinion (4) somewhat disagree (5) strongly disagree</p>	C15	<p>In our education system, girls are often counseled into female-dominated careers such as nursing and teaching. This is too limiting and must change. I feel that I . . .</p> <p>(1) strongly agree (2) somewhat agree (3) no opinion (4) somewhat disagree (5) strongly disagree</p>	C20

<p>Most men achieve their greatest satisfactions from their work. I feel that I...</p> <p>(1) strongly agree</p> <p>(2) somewhat agree</p> <p>(3) no opinion</p> <p>(4) somewhat disagree</p> <p>(5) strongly disagree</p>	C21	<p>The institution of marriage in its present form must end. I feel that I...</p> <p>(1) strongly agree</p> <p>(2) somewhat agree</p> <p>(3) no opinion</p> <p>(4) somewhat disagree</p> <p>(5) strongly disagree</p>	C26
<p>In this culture most women appear to feel defensive and competitive with other women. I feel that I...</p> <p>(1) strongly agree</p> <p>(2) somewhat agree</p> <p>(3) no opinion</p> <p>(4) somewhat disagree</p> <p>(5) strongly disagree</p>	C22	<p>It is unfair that many qualified women cannot get suitable work appointments while men with similar skills have less trouble. I feel that I...</p> <p>(1) strongly agree</p> <p>(2) somewhat agree</p> <p>(3) no opinion</p> <p>(4) somewhat disagree</p> <p>(5) strongly disagree</p>	C27
<p>Women now have equality with men before the law. I feel that I...</p> <p>(1) strongly agree</p> <p>(2) somewhat agree</p> <p>(3) no opinion</p> <p>(4) somewhat disagree</p> <p>(5) strongly disagree</p>	C23	<p>In the home, men and women should share the economic responsibilities equally. I feel that I...</p> <p>(1) strongly agree</p> <p>(2) somewhat agree</p> <p>(3) no opinion</p> <p>(4) somewhat disagree</p> <p>(5) strongly disagree</p>	C28
<p>The primary reason for working in one's profession, while being a good wife and mother, is <i>not</i> the earning of money, but the achievement of personal satisfaction. I feel that I...</p> <p>(1) strongly agree</p> <p>(2) somewhat agree</p> <p>(3) no opinion</p> <p>(4) somewhat disagree</p> <p>(5) strongly disagree</p>	C24	<p>Many professional women would feel free to pursue careers if there were adequate day-care centres available for their children. I feel that I...</p> <p>(1) strongly agree</p> <p>(2) somewhat agree</p> <p>(3) no opinion</p> <p>(4) somewhat disagree</p> <p>(5) strongly disagree</p>	C29
<p>In a heterosexual situation, men should always assume leadership. I feel that I...</p> <p>(1) strongly agree</p> <p>(2) somewhat agree</p> <p>(3) no opinion</p> <p>(4) somewhat disagree</p> <p>(5) strongly disagree</p>	C25	<p>In a marriage, husband and wife should have equal decision-making power. I feel that I...</p> <p>(1) strongly agree</p> <p>(2) somewhat agree</p> <p>(3) no opinion</p> <p>(4) somewhat disagree</p> <p>(5) strongly disagree</p>	C30

Mr. M. and his wife share all household tasks and the care of their two small children. Both work half time. This reduces their income, but allows them to maintain a closer family relationship. This is a great arrangement for all concerned. I feel that I...

C31

- (1) strongly agree
- (2) somewhat agree
- (3) no opinion
- (4) somewhat disagree
- (5) strongly disagree

☐

Due to the incompatibility of interests between family needs and the demands of a profession, women who pursue careers as well as homemaking have more conflict in their marriage than those who do not. I feel that I...

C32

- (1) strongly agree
- (2) somewhat agree
- (3) no opinion
- (4) somewhat disagree
- (5) strongly disagree

☐

Women who belong to Women's Liberation are aggressive and castrating females who dislike men. I feel that I...

C33

- (1) strongly agree
- (2) somewhat agree
- (3) no opinion
- (4) somewhat disagree
- (5) strongly disagree

☐

It is not right for wives to expect husbands to be equally responsible for preparing food, cleaning house and caring for children, even if they are both working professionals. I feel that I...

C34

- (1) strongly agree
- (2) somewhat agree
- (3) no opinion
- (4) somewhat disagree
- (5) strongly disagree

☐

The special courtesies extended to women are demeaning because they keep women feeling helpless and in their place. I feel that I...

C35

- (1) strongly agree
- (2) somewhat agree
- (3) no opinion
- (4) somewhat disagree
- (5) strongly disagree

☐

Women should initiate intimate interaction with men if they wish to. I feel that I...

C36

- (1) strongly agree
- (2) somewhat agree
- (3) no opinion
- (4) somewhat disagree
- (5) strongly disagree

☐

Although it may often be acceptable for the male to have extra-marital sex, it is not acceptable for the female of a marriage to do so. This double standard is unfair. I feel that I...

C37

- (1) strongly agree
- (2) somewhat agree
- (3) no opinion
- (4) somewhat disagree
- (5) strongly disagree

☐

Women who combine a career with marriage have a deeper sense of their own worth than those who do not. I feel that I...

C38

- (1) strongly agree
- (2) somewhat agree
- (3) no opinion
- (4) somewhat disagree
- (5) strongly disagree

☐

The most important role in a woman's life is that of wife and mother. I feel that I...

C39

- (1) strongly agree
- (2) somewhat agree
- (3) no opinion
- (4) somewhat disagree
- (5) strongly disagree

☐

<p>In intellectual matters, most men rarely consider the opinions of women seriously. I feel that I . . .</p> <p>(1) strongly agree</p> <p>(2) somewhat agree</p> <p>(3) no opinion</p> <p>(4) somewhat disagree</p> <p>(5) strongly disagree</p>	C40	<p>The male sex is better off in this society since they have freedom, status and power that women do not have. I feel that I . . .</p> <p>(1) strongly agree</p> <p>(2) somewhat agree</p> <p>(3) no opinion</p> <p>(4) somewhat disagree</p> <p>(5) strongly disagree</p>	C45
<p>A man who allows his spouse to overrule his decisions is unmasculine. I feel that I . . .</p> <p>(1) strongly agree</p> <p>(2) somewhat agree</p> <p>(3) no opinion</p> <p>(4) somewhat disagree</p> <p>(5) strongly disagree</p>	C41	<p>Women who belong to the Women's Liberation Movement are healthy women fighting a sick system. I feel that I . . .</p> <p>(1) strongly agree</p> <p>(2) somewhat agree</p> <p>(3) no opinion</p> <p>(4) somewhat disagree</p> <p>(5) strongly disagree</p>	C46
<p>Throughout life most women are discouraged from having ambitions, which might lead them into dominant public positions. I feel that I . . .</p> <p>(1) strongly agree</p> <p>(2) somewhat agree</p> <p>(3) no opinion</p> <p>(4) somewhat disagree</p> <p>(5) strongly disagree</p>	C42	<p>Women can best achieve full self-development by getting the best education and training possible. I feel that I . . .</p> <p>(1) strongly agree</p> <p>(2) somewhat agree</p> <p>(3) no opinion</p> <p>(4) somewhat disagree</p> <p>(5) strongly disagree</p>	C47
<p>Abortion on demand is a most humane way of dealing with a situation of an unwanted birth. I feel that I . . .</p> <p>(1) strongly agree</p> <p>(2) somewhat agree</p> <p>(3) no opinion</p> <p>(4) somewhat disagree</p> <p>(5) strongly disagree</p>	C43	<p>Most men achieve their greatest satisfactions from being good fathers for their families. I feel that I . . .</p> <p>(1) strongly agree</p> <p>(2) somewhat agree</p> <p>(3) no opinion</p> <p>(4) somewhat disagree</p> <p>(5) strongly disagree</p>	C48
<p>In general, men are more often interested in a woman's body than in her intellectual and creative abilities. I feel that I . . .</p> <p>(1) strongly agree</p> <p>(2) somewhat agree</p> <p>(3) no opinion</p> <p>(4) somewhat disagree</p> <p>(5) strongly disagree</p>	C44	<p>Women's liberation is a movement organized by women with justifiable grievances. I feel that I . . .</p> <p>(1) strongly agree</p> <p>(2) somewhat agree</p> <p>(3) no opinion</p> <p>(4) somewhat disagree</p> <p>(5) strongly disagree</p>	C49

Women who pursue a career and never marry have missed the most important satisfactions of being a woman. I feel that I...

C50

- (1) strongly agree
- (2) somewhat agree
- (3) no opinion
- (4) somewhat disagree
- (5) strongly disagree

☐

Men are naturally more rational, while women are naturally more emotional. I feel that I...

C51

- (1) strongly agree
- (2) somewhat agree
- (3) no opinion
- (4) somewhat disagree
- (5) strongly disagree

☐

Women who are aggressive are unfeminine. I feel that I...

C52

- (1) strongly agree
- (2) somewhat agree
- (3) no opinion
- (4) somewhat disagree
- (5) strongly disagree

☐

Raising children and homemaking provides many rewards, but if it is a full-time task, it cannot provide a woman with complete satisfaction. I feel that I...

C53

- (1) strongly agree
- (2) somewhat agree
- (3) no opinion
- (4) somewhat disagree
- (5) strongly disagree

☐

The traditional family should be replaced by laissez-faire heterosexual interaction with children being raised by well-trained professionals. I feel that I...

C54

- (1) strongly agree
- (2) somewhat agree
- (3) no opinion
- (4) somewhat disagree
- (5) strongly disagree

☐

Marriage should not limit the depth of one's heterosexual relationships outside of the marriage unit. I feel that I...

C55

- (1) strongly agree
- (2) somewhat agree
- (3) no opinion
- (4) somewhat disagree
- (5) strongly disagree

☐

SECTION D

There are two types of questions in this section. Some questions ask you to indicate feelings about past or present experiences, and some ask you what decisions you would make today if you were able to make past choices again. Please provide *one* answer for each question.

The decision *to work* while married *with* children at home made you feel:

D1

- (1) in conflict with yourself due to opposing personal values
- (2) in conflict with yourself due to opposing values of your husband and/or children
- (3) free of conflict regarding yourself, with few opposing personal values
- (4) free of conflict due to congruent (non-opposing) values between you and your family

☐

The decision *to not work* while married *with* children made you feel:

D2

- (1) in conflict with yourself due to opposing personal values
- (2) in conflict with yourself due to opposing values of your husband and/or children
- (3) free of conflict regarding yourself, with few opposing personal values
- (4) free of conflict due to congruent (non-opposing) values between you and your family

☐

If you are *working*, how do you feel about the way things are going in the home?

D3

- (1) very satisfied
(2) somewhat satisfied
(3) somewhat dissatisfied
(4) very dissatisfied

☐

If you are *not working* now, how do you feel about the way things are going in relation to your home?

D4

- (1) very satisfied
(2) somewhat satisfied
(3) somewhat dissatisfied
(4) very dissatisfied

☐

If you *work* outside the home, do you often think about quitting your job to stay full time in the home?

D5

- (1) yes
(2) no

☐

If you are *not working* now, how do you feel about the way things are going with regard to your professional development?

D6

- (1) very satisfied
(2) somewhat satisfied
(3) somewhat dissatisfied
(4) very dissatisfied

☐

If you do *not work* outside the home, do you often think about pursuing your career or upgrading your education?

D7

- (1) yes
(2) no

☐

If you had to choose again, what form of relationship would you prefer?

D8

- (1) monogamous marriage
(2) common-law marriage
(3) group marriage
(4) to stay single
(5) other

☐

If you could choose again, would you:

D9

- (1) have children
(2) not have children

☐

If you could, would you change your decision about whether to work or not?

D10

- (1) yes
(2) no

☐

If you work outside the home, do you sometimes worry about whether your children are growing up without you?

D11

- (1) yes
(2) no

☐

If you work outside the home, do you sometimes worry about whether your children are cared for properly?

D12

- (1) yes
(2) no

☐

If you work outside the home, do you sometimes worry about whether your children would be better off if you were home full time?

D13

- (1) yes
(2) no

☐

SECTION E

Regarding tasks performed in the home, the following questions require you to answer with the choices which most accurately describe your situation. In relation to *each* task, you are being asked to state who actually does the task in *your* home. You are then asked to state *your preference* as to how you would like to see the task looked after.

Eight alternative ways of dealing with a task are listed; select only one of the following for each question.

- (1) always or mostly my husband
(2) my husband and children
(3) shared half and half with my husband
(4) shared spontaneously
(5) always or mostly myself
(6) myself and children
(7) myself and outside help
(8) outside help

PLEASE NOTE: It is possible that what *actually* happens regarding a task is what you prefer. In *that* case, your responses to what actually happens and what you would prefer to happen would be the same.

Example:

Which of the above alternatives (1) to (8) *best* describes who *actually* shops for food? ☒ 6

Which of the above alternatives (1) to (8) *best* describes who you would *prefer* to shop for food? ☒ 6

Which of the above alternatives (1) to (8) *best* describes who *actually* prepares the meals? ☐ E1

Which of the above alternatives (1) to (8) *best* describes who you would *prefer* to prepare the meals? ☐ E2

Which of the above alternatives (1) to (8) *best* describes who *actually* does the housework: cleaning, laundry, dishes? ☐ E3

Which of the above alternatives (1) to (8) *best* describes who you would *prefer* to do the housework? ☐ E4

Which of the above alternatives (1) to (8) *best* describes who *actually* shops for food? ☐ E5

E6

Which of the above alternatives (1) to (8) *best* describes who *actually* does the household and car repairs? ☐ E7

Which of the above alternatives (1) to (8) *best* describes who you would *prefer* to do household and car repairs? ☐ E8

Which of the above alternatives (1) to (8) *best* describes who *actually* dresses, feeds and cares for the children? ☐ E9

Which of the above alternatives (1) to (8) *best* describes who you would *prefer* to dress, feed and care for the children? ☐ E10

Which of the above alternatives (1) to (8) *best* describes who *actually* plans the household spending and sees that bills are paid? ☐ E11

Which of the above alternatives (1) to (8) *best* describes who you would *prefer* to plan the household spending and to see that bills are paid? ☐ E12

How satisfied are you with the *actual* division of labor in your home? ☐ E13

- (1) very satisfied
(2) somewhat satisfied
(3) somewhat dissatisfied
(4) very dissatisfied

SECTION F

In this section, you are asked to rate yourself in terms of a traditional role or liberationist role for women.

Considering your *own* situation, which *role* best describes what you do in relation to your marriage and family?

F1

- (1) very traditional role
- (2) somewhat traditional role
- (3) somewhat liberationist role
- (4) strongly liberationist role

☐

Considering your *own* situation, which *role* best describes what you might prefer in relation to your marriage and family?

F2

- (1) very traditional role
- (2) somewhat traditional role
- (3) somewhat liberationist role
- (4) strongly liberationist role

☐

If you have any further comments to make regarding any of the questions in this survey, please write in the space provided below.

APPENDIX D

STUDY OF VALUES

FA. LTY OF EDUCATION
CLINICAL SERVICES
UNIVERSITY OF ALBERTA
EDMONTON, ALBERTA

APPENDIX D

TEST BOOKLET

9-62049



ALLPORT • VERNON • LINDZEY

Study of Values

THIRD EDITION

HOUGHTON MIFFLIN COMPANY • BOSTON

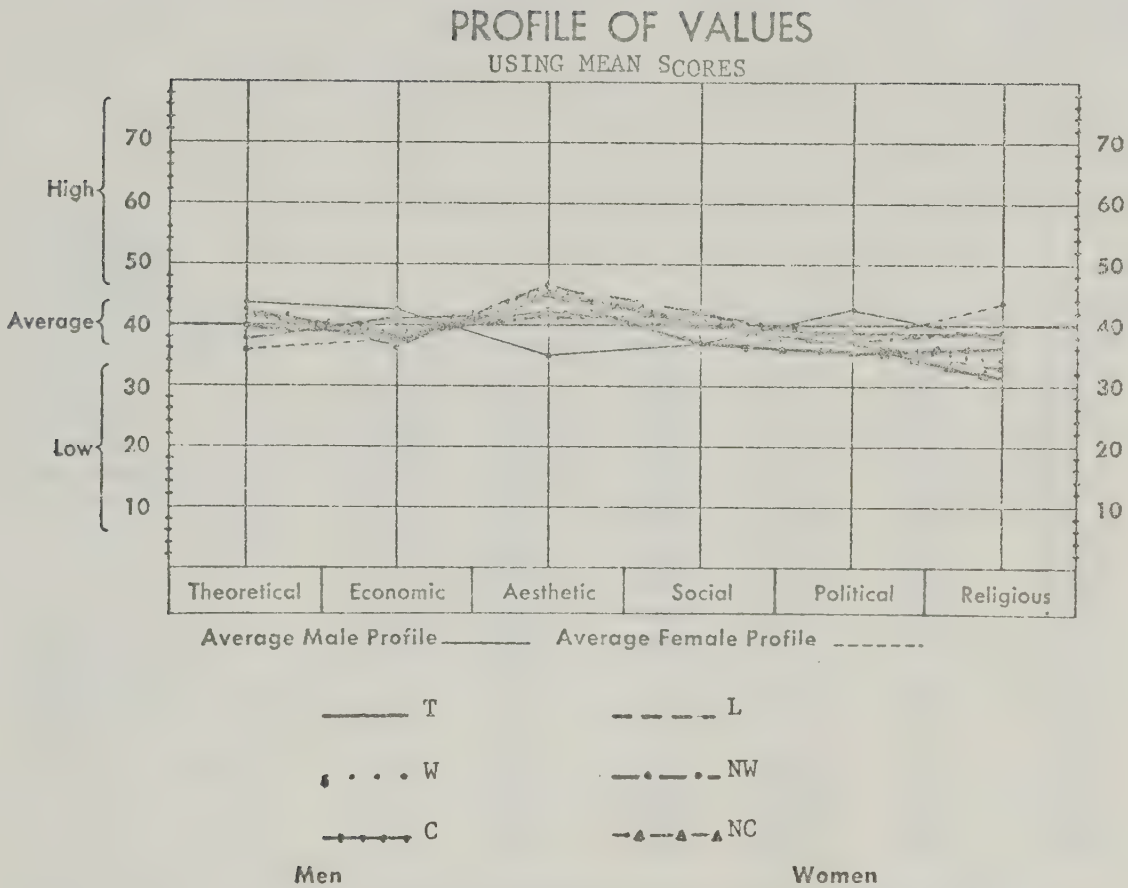
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OPQRST-H-73210



High and low scores. A score on one of the values may be considered definitely high or low if it falls outside the following limits. Such scores exceed the range of 50% of all *male* scores on that value.

<i>Theoretical</i>	39-49	<i>Social</i>	32-42
<i>Economic</i>	37-48	<i>Political</i>	38-47
<i>Aesthetic</i>	29-41	<i>Religious</i>	32-44

Outstandingly high and low scores. A score on one of the values may be considered very distinctive if it is higher or lower than the following limits. Such scores fall outside the range of 82% of all *male* scores for that value.

<i>Theoretical</i>	34-54	<i>Social</i>	28-47
<i>Economic</i>	32-53	<i>Political</i>	34-52
<i>Aesthetic</i>	24-47	<i>Religious</i>	26-51

High and low scores. A score on one of the values may be considered definitely high or low if it falls outside the following limits. Such scores exceed the range of 50% of all *female* scores on that value.

<i>Theoretical</i>	31-41	<i>Social</i>	37-47
<i>Economic</i>	33-43	<i>Political</i>	34-42
<i>Aesthetic</i>	37-48	<i>Religious</i>	37-50

Outstandingly high and low scores. A score on one of the values may be considered very distinctive if it is higher or lower than the following limits. Such scores fall outside the range of 82% of all *female* scores for that value.

<i>Theoretical</i>	26-45	<i>Social</i>	33-51
<i>Economic</i>	28-48	<i>Political</i>	29-46
<i>Aesthetic</i>	31-54	<i>Religious</i>	31-56

APPENDIX D

COLLEGIATE NORMS, STANDARD DEVIATIONS, MEANS FOR
ALLPORT-VERNON-LINDZEY TEST STUDIES IN THE UNITED STATES

COLLEGIATE
POPULATIONS

2475 Females

American International (32)	37.94	38.69	40.72	41.75	38.41	42.49
Barnard (145)	39.93	36.40	46.02	43.48	37.95	36.22
Bennington (34)	38.85	35.50	50.82	42.36	38.12	34.56
C.C.N.Y. (51)	41.63	39.28	45.75	43.65	38.65	31.04
George Peabody (145)	34.69	38.63	41.76	41.40	36.94	46.58
University of Minnesota (200)	36.50	35.82	43.20	40.32	37.36	46.64
New York University (440)	41.36	36.59	47.04	41.80	38.94	34.27
Oberlin (63)	39.35	34.71	44.95	43.00	35.46	42.10
Ohio State (258)	32.71	41.14	40.03	42.84	39.26	44.02
Radcliffe (212)	38.39	32.47	48.09	43.39	37.03	40.63
Southern College (98) (Unidentified)	34.62	36.45	38.72	43.31	37.90	49.01
Southern College (224) (Unidentified)	34.15	35.28	44.91	38.82	39.63	47.21
Southwestern-at-Memphis (214)	33.55	35.41	42.80	40.08	36.62	51.54
Westminster (28)	35.27	38.19	42.58	39.58	35.46	48.92
University of Wisconsin (63)	32.37	36.98	42.68	44.02	35.78	48.18
Woman's College of North Carolina (268)	33.78	39.28	40.57	40.62	38.05	47.70

SEX DIFFERENCES:
Means and Standard
Deviations

	Theoretical	Economic	Aesthetic	Social	Political	Religious
2489 Males						
Mean	43.75	42.78	35.09	37.09	42.94	38.20
Standard Deviation	7.34	7.92	8.49	7.03	6.64	9.32
1289 Females						
Mean	35.75	37.87	42.67	42.03	37.84	43.81
Standard Deviation	7.19	7.30	8.34	7.02	6.23	9.40

APPENDIX E

EDWARDS PERSONAL PREFERENCE SCHEDULE

(EPPS)

Edwards Personal Preference Schedule

Allen L. Edwards, University of Washington

DIRECTIONS

This schedule consists of a number of pairs of statements about things that you may or may not like; about ways in which you may or may not feel. Look at the example below.

A I like to talk about myself to others.

B I like to work toward some goal that I have set for myself.

Which of these two statements is more characteristic of what you like? If you like "talking about yourself to others" more than you like "working toward some goal that you have set for yourself," then you should choose A over B. If you like "working toward some goal that you have set for yourself" more than you like "talking about yourself to others," then you should choose B over A.

You may like both A and B. In this case, you would have to choose between the two and you should choose the one that you like better. If you dislike both A and B, then you should choose the one that you dislike less.

Some of the pairs of statements in the schedule have to do with your likes, such as A and B above. Other pairs of statements have to do with how you feel. Look at the example below.

A I feel depressed when I fail at something.

B I feel nervous when giving a talk before a group.

Which of these two statements is more characteristic of how you feel? If "being depressed when you fail at something" is more characteristic of you than "being nervous when giving a talk before a group," then you should choose A over B. If B is more characteristic of you than A, then you should choose B over A.

If both statements describe how you feel, then you should choose the one which you think is more characteristic. If neither statement accurately describes how you feel, then you should choose the one which you consider to be less inaccurate.

Your choice, in each instance, should be in terms of what you like and how you feel at the present time, and not in terms of what you think you should like or how you think you should feel. This is not a test. There are no right or wrong answers. Your choices should be a description of your own personal likes and feelings. Make a choice for every pair of statements; do not skip any.

The pairs of statements on the following pages are similar to the examples given above. Read each pair of statements and pick out the one statement that better describes what you like or how you feel. Make no marks in the booklet. On the separate answer sheet are numbers corresponding to the numbers of the pairs of statements. Check to be sure you are marking for the same item number as the item you are reading in the booklet.

If your answer sheet is printed
in **BLACK** ink:

For each numbered item draw a circle around
the A or B to indicate the statement you
have chosen.

If your answer sheet is printed
in OTHER THAN BLACK ink:

For each numbered item fill in the space
for A or B as shown in the Directions on
the answer sheet.

Do not turn this page until the examiner tells you to start.

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MANUAL
Revised 1959

Edwards

Personal Preference Schedule

Allen L. Edwards
University of Washington



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APPENDIX E

MEANS AND STANDARD DEVIATIONS OF THE EPPS VARIABLES FOR THE NORMATIVE SAMPLES

VARIABLE	COLLEGE SAMPLE						GENERAL ADULT SAMPLE			
	MEANS			STANDARD DEVIATIONS			MEANS		STANDARD DEVIATIONS	
	MEN	WOMEN	TOTAL	MEN	WOMEN	TOTAL	MEN	WOMEN	MEN	WOMEN
1. Achievement	15.66*	13.08	14.38	4.13	4.19	4.36	14.79*	13.58	4.14	3.95
2. Deference	11.21	12.40*	11.80	3.59	3.72	3.71	14.19	14.72*	3.91	3.84
3. Order	10.23	10.24	10.24	4.31	4.37	4.34	14.69	15.59*	4.87	4.57
4. Exhibition	14.40	14.28	14.34	3.53	3.65	3.59	12.75*	11.48	3.99	3.88
5. Autonomy	14.34*	12.29	13.31	4.45	4.34	4.53	14.02*	12.10	4.38	4.11
6. Affiliation	15.00	17.40*	16.19	4.32	4.07	4.36	14.51	17.76*	4.32	4.15
7. Intraception	16.12	17.32*	16.72	5.23	4.70	5.01	14.18	15.28*	4.42	4.13
8. Succorance	10.74	12.53*	11.63	4.70	4.42	4.65	10.78	12.86*	4.71	4.55
9. Dominance	17.44*	14.18	15.83	4.88	4.60	5.02	14.50*	10.24	5.27	4.73
10. Abasement	12.24	15.11*	13.66	4.93	4.94	5.14	14.59	16.89*	5.13	4.88
11. Nurturance	14.04	16.42*	15.22	4.80	4.41	4.76	15.67	18.48*	4.97	4.43
12. Change	15.51	17.20*	16.35	4.74	4.87	4.88	13.87	15.99*	4.76	4.73
13. Endurance	12.66	12.63	12.65	5.30	5.19	5.25	16.97*	16.50	4.90	4.66
14. Heterosexuality	17.65*	14.34	16.01	5.48	5.39	5.68	11.21*	8.12	7.70	6.59
15. Aggression	12.79*	10.59	11.70	4.59	4.61	4.73	13.06*	10.16	4.60	4.37
Consistency Score	11.53	11.74	11.64	1.88	1.79	1.84	11.35	11.59*	1.96	1.83
N	760	749	1509				4031	4932		

*This mean is significantly larger (at the 1 per cent level) than the corresponding mean for the opposite sex.

APPENDIX E

1. **ach Achievement:** To do one's best, to be successful, to accomplish tasks requiring skill and effort, to be a recognized authority, to accomplish something of great significance, to do a difficult job well, to solve difficult problems and puzzles, to be able to do things better than others, to write a great novel or play.

2. **def Deference:** To get suggestions from others, to find out what others think, to follow instructions and do what is expected, to praise others, to tell others that they have done a good job, to accept the leadership of others, to read about great men, to conform to custom and avoid the unconventional, to let others make decisions.

3. **ord Order:** To have written work neat and organized, to make plans before starting on a difficult task, to have things organized, to keep things neat and orderly, to make advance plans when taking a trip, to organize details of work, to keep letters and files according to some system, to have meals organized and a definite time for eating, to have things arranged so that they run smoothly without change.

4. **exh Exhibition:** To say witty and clever things, to tell amusing jokes and stories, to talk about personal adventures and experiences, to have others notice and comment upon one's appearance, to say things just to see what effect it will have on others, to talk about personal achievements, to be the center of attention, to use words that others do not know the meaning of, to ask questions others cannot answer.

5. **aut Autonomy:** To be able to come and go as desired, to say what one thinks about things, to be independent of others in making decisions, to feel free to do what one wants, to do things that are unconventional, to avoid situations where one is expected to conform, to do things without regard to what others may think, to criticize those in positions of authority, to avoid responsibilities and obligations.

6. **aff Affiliation:** To be loyal to friends, to participate in friendly groups, to do things for friends, to form new friendships, to make as many friends as possible, to share things with friends, to do things with friends rather than alone, to form strong attachments, to write letters to friends.

7. **int Intraception:** To analyze one's motives and feelings, to observe others, to understand how others feel about problems, to put one's self in another's place, to judge people by why they do things rather than by what they do, to analyze the behavior of others, to analyze the motives of others, to predict how others will act.

8. **suc Succorance:** To have others provide help when in trouble, to seek encouragement from others, to have others be kindly, to have others be sympathetic and understanding about personal problems, to receive a great deal of affection from others, to have others do favors cheerfully, to be helped by others when de-

pressed, to have others feel sorry when one is sick, to have a fuss made over one when hurt.

9. **dom Dominance:** To argue for one's point of view, to be a leader in groups to which one belongs, to be regarded by others as a leader, to be elected or appointed chairman of committees, to make group decisions, to settle arguments and disputes between others, to persuade and influence others to do what one wants, to supervise and direct the actions of others, to tell others how to do their jobs.

10. **aba Abasement:** To feel guilty when one does something wrong, to accept blame when things do not go right, to feel that personal pain and misery suffered does more good than harm, to feel the need for punishment for wrong doing, to feel better when giving in and avoiding a fight than when having one's own way, to feel the need for confession of errors, to feel depressed by inability to handle situations, to feel timid in the presence of superiors, to feel inferior to others in most respects.

11. **nur Nurturance:** To help friends when they are in trouble, to assist others less fortunate, to treat others with kindness and sympathy, to forgive others, to do small favors for others, to be generous with others, to sympathize with others who are hurt or sick, to show a great deal of affection toward others, to have others confide in one about personal problems.

12. **chg Change:** To do new and different things, to travel, to meet new people, to experience novelty and change in daily routine, to experiment and try new things, to eat in new and different places, to try new and different jobs, to move about the country and live in different places, to participate in new fads and fashions.

13. **end Endurance:** To keep at a job until it is finished, to complete any job undertaken, to work hard at a task, to keep at a puzzle or problem until it is solved, to work at a single job before taking on others, to stay up late working in order to get a job done, to put in long hours of work without distraction, to stick at a problem even though it may seem as if no progress is being made, to avoid being interrupted while at work.

14. **het Heterosexuality:** To go out with members of the opposite sex, to engage in social activities with the opposite sex, to be in love with someone of the opposite sex, to kiss those of the opposite sex, to be regarded as physically attractive by those of the opposite sex, to participate in discussions about sex, to read books and plays involving sex, to listen to or to tell jokes involving sex, to become sexually excited.

15. **agg Aggression:** To attack contrary points of view, to tell others what one thinks about them, to criticize others publicly, to make fun of others, to tell others off when disagreeing with them, to get revenge for insults, to become angry, to blame others when things go wrong, to read newspaper accounts of violence.

APPENDIX E
EDWARDS PERSONAL PREFERENCE SCHEDULE

DO NOT WRITE
IN THESE COLUMNS

Name First Middle Initial Sex Age Date
Print Last Name
Education: Circle the last school grade you completed 1 2 3 4 5 6 7 8 9 10 11 12 Fr So Jr Sr
(Grade School) (High School) (College)

For each numbered item in the booklet select either statement A or B and encircle A or B alongside the corresponding number on this sheet.

1 A B	6 A B	11 A B	16 A B	21 A B	26 A B	31 A B	36 A B	41 A B	46 A B	51 A B	56 A B	61 A B	66 A B	71 A B	n	f	c	g
2 A B	7 A B	12 A B	17 A B	22 A B	27 A B	32 A B	37 A B	42 A B	47 A B	52 A B	57 A B	62 A B	67 A B	72 A B	ach	—	—	—
3 A B	8 A B	13 A B	18 A B	23 A B	28 A B	33 A B	38 A B	43 A B	48 A B	53 A B	58 A B	63 A B	68 A B	73 A B	def	—	—	—
4 A B	9 A B	14 A B	19 A B	24 A B	29 A B	34 A B	39 A B	44 A B	49 A B	54 A B	59 A B	64 A B	69 A B	74 A B	ord	—	—	—
5 A B	10 A B	15 A B	20 A B	25 A B	30 A B	35 A B	40 A B	45 A B	50 A B	55 A B	60 A B	65 A B	70 A B	75 A B	exh	—	—	—
76 A B	81 A B	86 A B	91 A B	95 A B	101 A B	106 A B	111 A B	116 A B	121 A B	126 A B	131 A B	136 A B	141 A B	146 A B	aut	—	—	—
77 A B	82 A B	87 A B	92 A B	97 A B	102 A B	107 A B	112 A B	117 A B	122 A B	127 A B	132 A B	137 A B	142 A B	147 A B	aff	—	—	—
78 A B	83 A B	88 A B	93 A B	98 A B	103 A B	108 A B	113 A B	118 A B	123 A B	128 A B	133 A B	138 A B	143 A B	148 A B	int	—	—	—
79 A B	84 A B	89 A B	94 A B	99 A B	104 A B	109 A B	114 A B	119 A B	124 A B	129 A B	134 A B	139 A B	144 A B	149 A B	suc	—	—	—
80 A B	85 A B	90 A B	95 A B	100 A B	105 A B	110 A B	115 A B	120 A B	125 A B	130 A B	135 A B	140 A B	145 A B	150 A B	dom	—	—	—
151 A B	156 A B	161 A B	166 A B	171 A B	176 A B	181 A B	186 A B	191 A B	196 A B	201 A B	206 A B	211 A B	216 A B	221 A B	aba	—	—	—
152 A B	157 A B	162 A B	167 A B	172 A B	177 A B	182 A B	187 A B	192 A B	197 A B	202 A B	207 A B	212 A B	217 A B	222 A B	nur	—	—	—
153 A B	158 A B	163 A B	168 A B	173 A B	178 A B	183 A B	188 A B	193 A B	198 A B	203 A B	208 A B	213 A B	218 A B	223 A B	chg	—	—	—
154 A B	159 A B	164 A B	169 A B	174 A B	179 A B	184 A B	189 A B	194 A B	199 A B	204 A B	209 A B	214 A B	219 A B	224 A B	end	—	—	—
155 A B	160 A B	165 A B	170 A B	175 A B	180 A B	185 A B	190 A B	195 A B	200 A B	205 A B	210 A B	215 A B	220 A B	225 A B	het	—	—	—
															agg	—	—	—
															con	—	—	—

DO NOT WRITE BELOW THIS LINE

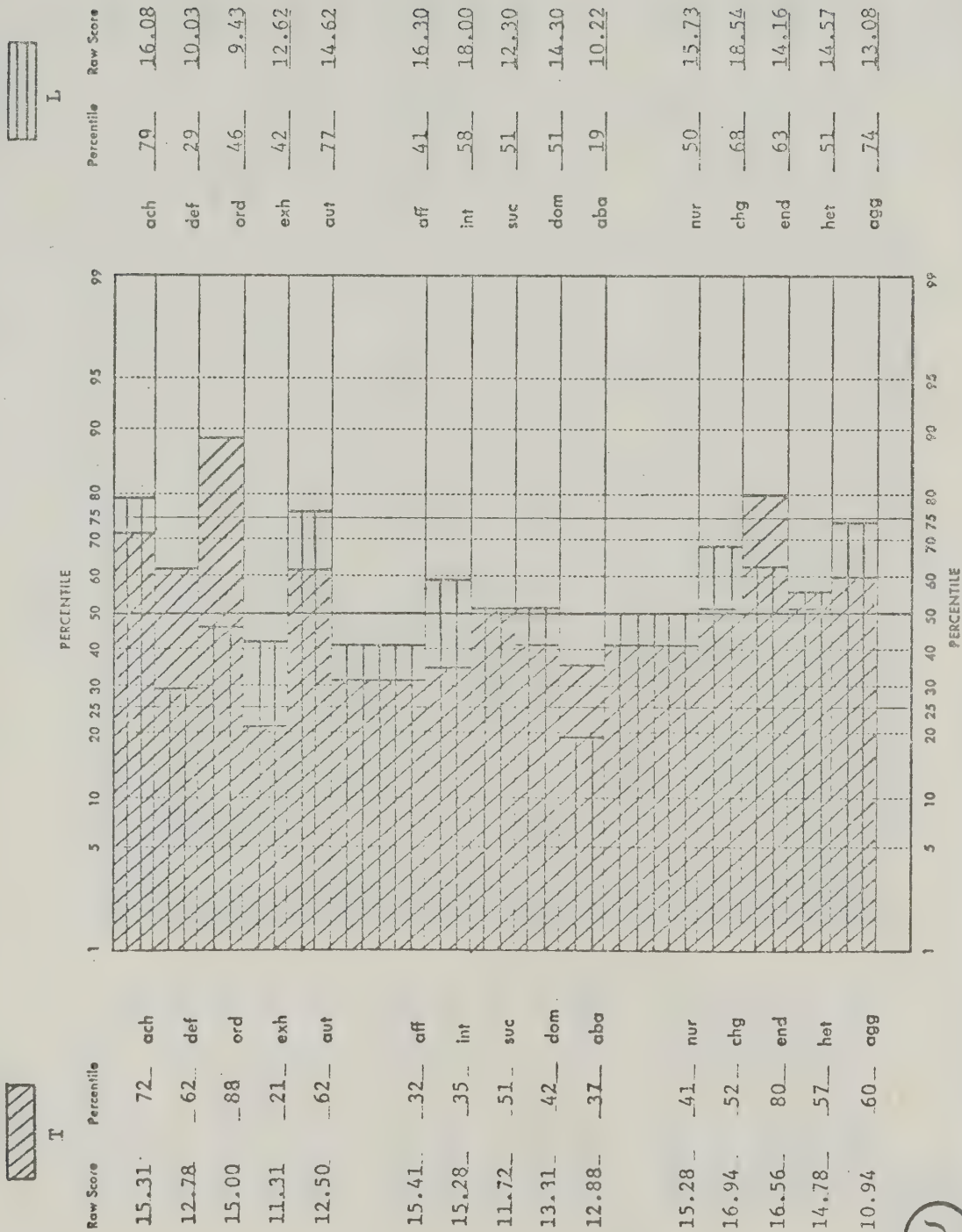
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APPENDIX F

PROFILES OF RESULTS ON THE EPPS FOR PRESENT STUDY

APPENDIX F Edwards Personal Preference Schedule

PROFILES FOR PERCENTILES OF MEAN SCORES FOR GROUP I (T) VS GROUP II (L)

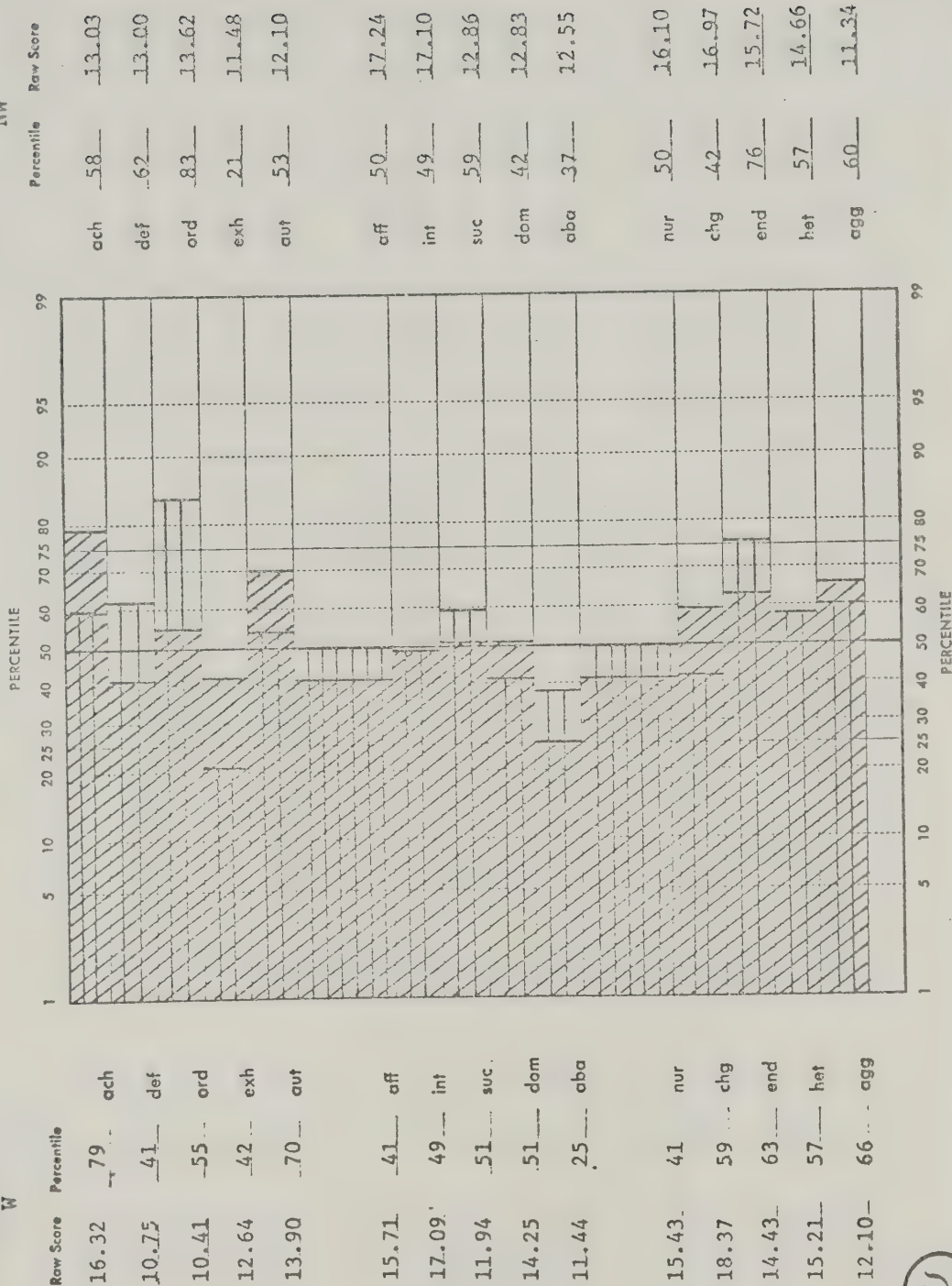
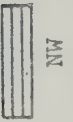


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Edwards Personal Preference Schedule

PROFILES FOR PERCENTILES OF MEAN SCORES FOR GROUP III (W) VS GROUP IV (NW)

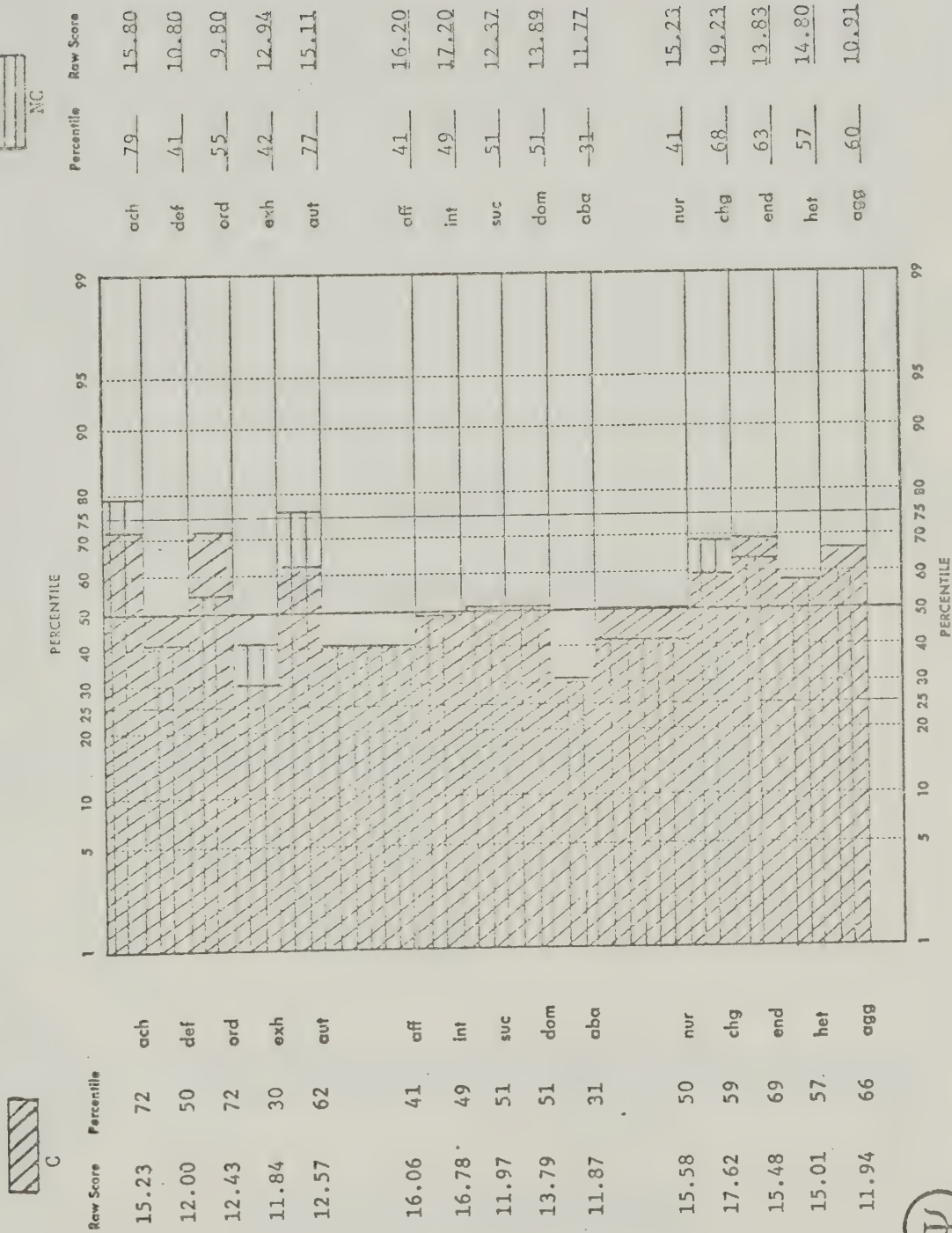


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APPENDIX F Edwards Personal Preference Schedule

PROFILES FOR PERCENTILES OF MEAN SCORES FOR GROUP V (C) VS GROUP VI (NC)



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APPENDIX G

SECURITY-INSECURITY INVENTORY

APPENDIX G

THE S-I INVENTORY

A. H. MASLOW
Brandeis University

with the assistance of

E. BIRSH
 I. HONIGMANN
 F. McGRATH
 A. PLASON
 M. STEIN

NAME DATE AGE
 (or pseudonym)

Underline one: Single Married Divorced Separated Widowed

Education School
 (highest grade reached)

Occupation

Height Weight

Underline one: Catholic Protestant Jewish; or, if other (write in)



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TABLE I.—THE SUBSYNDROMES OF SECURITY-INSECURITY

Insecurity	Security
1. Feeling of rejection, of being unloved, of being treated coldly and without affection, or of being hated, of being despised.	11. Guilt and shame feelings, sin feelings, feelings of self-condemnation, suicidal tendencies, discouragement.
2. Feelings of isolation, ostracism, loneliness, or being out of it; feelings of "uniqueness."	12. Disturbances of various aspects of the self-esteem complex, e.g., craving for power and for status, compulsive ambition, over-aggressiveness, hunger for money, prestige, glory, possessiveness, jealousy of jurisdiction and prerogative, over-competitiveness and/or the opposite; masochistic tendencies, over-dependence, compulsive submissiveness, ingratitude, inferiority feelings, feelings of weakness and helplessness.
3. Constant feelings of threat and danger; anxiety.	13. Continual striving for and hunger for safety and security; various neurotic trends, inhibitions, defensiveness, escape trends, amitative trends, false goals, fixations on partial goals; psychotic tendencies, delusions, hallucinations, etc.
4. Perception of the world and life as dangerous, threatening, dark, hostile, or challenging; as a jungle in which every man's hand is against every other, in which one eats or is eaten.	14. Selfish, egocentric, individualistic trends.
5. Perception of other human beings as essentially bad, evil, or selfish; as dangerous, threatening, hostile, or challenging.	14. "Social interest" (in Adlerian sense); co-operativeness, kindness, interest in others; sympathy.
6. Feelings of mistrust, of envy or jealousy toward others; much hostility, prejudice, hatred.	
7. Tendency to expect the worst; general pessimism.	
8. Tendency to be unhappy or discontented.	
9. Feelings of tension, strain, or conflict, together with various consequences of tension, e.g., "nervousness," fatigue, irritability, nervous stomach, and other psychosomatic disturbances; nightmares; emotional instability, vacillation, uncertainty, and inconsistency.	
10. Tendency to compulsive introspectiveness, morbid self-examination, acute consciousness of self.	

APPENDIX C

Of these, the first three are relatively prior (causal) and the other eleven are relatively consequent (effects) in the development of the individual through time, even though they have equal priority and "causal" efficacy in the cross-sectional, contemporaneous, dynamic analysis of the personality. These relationships of the subsyndromes have been analyzed in detail (6). The ontogenetic priority of safety, belongingness, and love rests upon the fact that they are basic needs (12) whose gratification during the early years is the usual basis for adult security (10) and whose frustration generally gives rise to adult insecurity (5). Once this gratification or frustration of basic needs has helped to produce the deep-lying character attitudes (subsyndromes 4, 5, 6, 7, 10, 11) and the reaction tendencies and disturbances (subsyndromes 8, 9, 12, 13, 14), then they become relatively autonomous and "causal." That is, they become independent causes of the very need, gratification, or frustration which caused them. Once character structure has been formed it becomes relatively independent of its origins and it may thus come about that the insecure adult remains insecure even when offered safety, belongingness, and love, though the already secure person can retain his security in the midst of a threatening, isolating, and rejecting environment.

APPENDIX H

COMMENTS ON PRESENT STUDY BY RESPONDENTS

APPENDIX H

COMMENTS ON PRESENT STUDY BY RESPONDENTS

" Both my husband and I feel that a professional woman able to hold a professional job, care for a home and children is more than equal. However, men and women are biologically different and must therefore compliment each other in their respective roles."

" I am very unhappy with the traditional definitions. It seems to me that whether a person is male or female, each is mainly a human being and should be judged as such from the moment of birth.

I am also somewhat unhappy with some of the things that the radical women's liberation groups are doing, eg. bra burning, extreme hostility towards men and society in general etc. It might express some of their frustration, however, it tends to cloud the real issues. Women will have equality as adult human beings by virtue of numbers when they are willing to take on the responsibility and the rewards for both the male and the female of the species will be boundless. I am sorry that so many males cannot see this and I think that equal emphasis should be placed on education in this area."

" ...concerning Women's Liberation Movement; I think there is a bit of a lunatic fringe on both sides, and that it would be very difficult to generalize."

" In my opinion , a woman who has decided to have children in her marriage must consider her children before any career - (Unless, of course, she must work for financial reasons)."

"My husband, at times, resents my being a professional."

" I have not taken a stand on the issue but I do support the idea of dividing the profession and the home."

"I am equally interested in men's liberation - why should my husband feel "unmanly" because he is a good cook, or I feel "unwomanly" because I fill out the income tax forms?"

"As a professional woman for fifteen years in the working world, I have never felt any kind of sex discrimination. I have never been involved in Women's Liberation because I always felt I was (and am) a liberated woman."

"The theory that mothers of pre-schoolers should be full-time homemakers is probably sound and provides for the most tranquil family life. What it does not allow for is continuity (i.e. seniority) in a career position. If you break the continuity of employment, you surely lose the opportunity for professionally and economically rewarding jobs. Instead of advancement, you start anew."

"The mother who works continuously, with the exception of maternity, can expect for fifteen years or so to work harder than most. Home management will remain her responsibility even if household tasks are done by others. It requires extra-ordinary will, energy and stamina - not to mention mental health."

"A great deal has happened to change societal views in the last decade. Both my husband's and my views of a woman's role have changed."

"A part-time career, to me, is the ideal situation while children are of preschool age - However, it limits a person's opportunities for advancement in her career."

"I enjoyed completing the questionnaire but felt some of the questions required a lot of thought for an honest answer."

"I have not worked at my profession for a while, but feel that I have made a worthwhile contribution through volunteer work in the community."

"I am pleased with the work you have gone through in developing this questionnaire. I hope you will find the results most rewarding and will be able to share them with other interested women and men."

"It seems to me that the essence of the traditional attitude toward women is that woman-the-sex-object is simply sublimated as woman-the-focund-mother (providing an excuse for that naughty thing- sex."

APPENDIX I

SIMPLIFIED SCORING TABLES FOR THE S-I AS
DEVELOPED BY HARRISON G. GOUGH

T-SCORE CONVERSION TABLE BASED ON 260 HIGH SCHOOL SENIORS (141 GIRLS
AND 119 BOYS)

Raw Score	T Score	Raw Score	T Score	Raw Score	T Score
0	26	26	49	51	71
1	27	27	50	52	72
2	28	28	51	53	73
3	29	29	52	54	73
4	30	30	52	55	74
5	31	31	53	56	75
6	31	32	54	57	76
7	32	33	55	58	77
8	33	34	56	59	78
9	34	35	57	60	79
10	35	36	58	61	80
11	36	37	59	62	80
12	37	38	59	63	81
13	38	39	60	64	82
14	38	40	61	65	83
15	39	41	62	66	84
16	40	42	63	67	85
17	41	43	64	68	86
18	42	44	65	69	87
19	43	45	66	70	87
20	44	46	66	71	88
21	45	47	67	72	89
22	45	48	68	73	90
23	46	49	69	74	91
24	47	50	70	75	92
25	48				

INTERCORRELATIONS AND STANDARD ERRORS BETWEEN THE SECURITY-INSECURITY TEST AND THE FOLLOWING VARIABLES: MINNESOTA MULTIPHASIC PERSONALITY INVENTORY (12 SUBSCALES); OTIS INTERMEDIATE IQ; HIGH SCHOOL GRADE AVERAGE ;AND SIMS SCORE CARDS (SOCIO-ECONOMIC STATUS)

	Total*		Girls**		Boys***	
	r	SE	r	SE	r	SE
MMPI scales						
K	-.410	.066	-.412	.087	-.403	.100
L	-.186	.066	-.142	.087	-.250	.100
F	.322	.066	.379	.087	.272	.100
Hs	.186	.066	.302	.087	.095	.100
D	.400	.066	.373	.087	.464	.100
Hy	.224	.066	.210	.087	.264	.100
Pd	.229	.066	.254	.087	.225	.100
Mf	--	--	-.160	.087	.404	.100
Pa	.369	.066	.355	.087	.393	.100
Pt	.462	.066	.517	.087	.454	.100
Sc	.352	.066	.360	.087	.403	.100
Ma	.056	.066	.150	.087	-.063	.100
Otis IQ	-.093	.064	-.196	.085	.036	.096
Average	.008	.063	-.068	.084	.085	.096
Status	-.100	.067	-.106	.088	-.091	.105

*N varies from 223 to 250

**N varies from 131 to 141

***N varies from 92 to 109

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